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APPELLO CÆSAREM.

A IVST

APPEALE

FROM

TWO VNIUST

INFORMERS.

BY

RICHARD MOUNTAGU.

BIBL. CANT. ACAD.

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LONDON,
Printed for *Matthew Lownes*. 1625.

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TO HIS MOST SACRED MAIESTY.

MOST GRATIOUS AND DREAD SOVERAIGNE,

BY a Missive, from a Papist I am sure, and I suppose from a Priest, I was not long since forced upon the Controversies of these times, betweene the Protestant and Romish Confessionists. And because it hath been ever truly counted a

a rea-

a readier way for the advancement of Pie-
ty, rather to leſſen and abate, than to multi-
ply the number of many needleſs contentions
in the Church: therefore when I firſt under-
tooke to anſwer that very worthleſs Author,
The GAGGER of all Proteſtants
mouthes for ever, *I did it with a firmed*
purpoſe to leave all Private Opinions, and
Particular Poſitions or Oppoſitions what-
ſoever, unto their owne Authors or Abbet-
tors, eyther to ſtand or fall of themſelves;
and not to ſuffer the Church *of* England
to be charged with the maintenance of any
Doctrine which was none of Her own, pub-
lickely and univerſally reſolved on. For we
are at a great diſadvantage with our Ad-
verſaries, to have thoſe Tenents *put and*
preſsed evermore upon us, for the Generall
Doctrine eſtabliſhed in our Church, *which*
are but eyther the Problematicall Opinions

of

of Private Doctors, *to be held or not held eyther way; or else the Fancies many of them of* Factious men, *disclaimed and censured by the* Church, *not to be held any way. Such disadvantages hath* This Church *too long endured: and out of just indignation against this* Gagger *and his Fellowes, I could not but so much the more labour to vindicate Her Freedom* ex professo, *and to assert Her (as far as I was able) unto Her owne proper, true, and ancient* Tenents, *such as be without any doubt or question, legitimate and genuine, such as Shee will both acknowledge and maintain for her owne. My direct dealing herein,* MOST DREAD SOVERAIGNE, *so reasonable, so necessary (as I supposed) hath very much and highly discontented some* Private Divines, *who desire to have those Opinions, which are controverted a-*

mong our selves, to be taken and defended for the common and publicke Doctrine of the Church: *but more especially hath it incensed those* Classicall Puritans, *who were wont to passe all their Strange Determinations, Sabbatarian Paradoxes, and Apocalypticall Frensies under the Name and Covert of* The True Professors of Protestant Doctrine; *supposing, as it should seeme, that in this case we were all lyable to the* Statute, *that is, bound to keepe and foster their Conceits as our owne Doctrines, because they have cast them upon Us and upon Our* Church, *like Bastards upon the Parish where they were borne, or Vagabonds on the Towne where they last dwelt, or were suffered to passe without due correction. Such Irchins it was necessary to disband, and send them away to shift for themselves, that our Mother the* Church

might

might no more be troubled with them.
And yet for this cause have some Informers *Articled against me, and traduced me to the World for a* Papist *and an* Arminian; *though the world and themselves know, I flatly defied and opposed the One; and* GOD *in Heaven knoweth that I never so much as yet read word in the other. It was my happiness,* MOST GRATIOUS SOVERAIGNE, *that so meane a Vassall as my poore selfe was sufficiently knowne to be nor So nor So, unto* Him, *who, if ever any of the Royall ranke, was indeed* sicut Angelus Domini *to discerne, my late* MOST SACRED LORD *and* MASTER *of ever Blessed memory, unto whom that Information should have beene represented; by whom, in his most able and impartiall judgement, I had my* Quietus est,

and discharged. But in regard their Clamours were so impetuous, and Accusations so divulged, it pleased HIS MAIESTY, *out of that Goodnesse which was ever eminent in his most blessed disposition, not only to grant me leave humbly to* Appeale *from my* Defamers *unto* His *most sacred* Cognisance *in publicke, and to represent my just Defence against their Slanders and false Surmises unto the world; but also to give expresse order unto* Doct. WHITE *the Reverend Deane of* Carlile, *for the authorising and publishing thereof, after it had beene duly read over and approved by him, to containe nothing in it, but what was agreeable to the Doctrine and Discipline established in the* Church *of* England, *whereof* HIS MAIESTY *was most tender. It was read, approved,*

and

and sent to the Presse accordingly. Since which time, it hath pleased the King of Kings *to call Him unto Himselfe, and to Crowne Him with Glory and Immortality in Heaven, before I could returne the Booke into His Royall hands. But blessed for ever be the* LORD GOD *of Heaven, that hath preserved* YOUR MAIESTY, *and set* YOU *upon His Throne as King in stead of* HIM, *to goe in and out before his People in his Place, and to execute Judgement in* YOUR FATHERS *roome. What was then intended unto* HIM, *according to his Owne most Gratious and Royall direct appointment, I humbly crave leave upon my bended knees, to present unto* YOUR MOST EXCELLENT *and* SACRED SELF; *And in all lowly wise I cast both It and my Selfe, and the best*

best Service I shall be able to do in GODS Church, *at* YOUR MAIESTIES *feet, desiring no longer to live than I shall be and continue a most conformable and true member of this* Church, *and*

YOUR MAIESTIES

most loyall and faithfull

Subject and Servant,

RICHARD MOUNTAGU.

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I FRANCIS WHITE, *Doctor of Divinity and Deane of* Carlile, *by the speciall direction and commandement of* His most excellent Majestie, *have diligently perused and read over this* BOOK, *intituled*, APPELLO CÆSAREM, *A just Appeale from Two unjust Informers*; by RICHARD MOUNTAGU: *and finding nothing therein, but what is agreeable to the Publick Faith, Doctrine and Discipline established in the Church of* England, *I doe approve it, as fit to bee printed.* Dat. 15. Febr. 1624.

FRANCIS WHITE.

APPELLO CÆSAREM.

AN APPEALE FROM THE BRETHREN.

CHAP. I.

Of the Inscription which the *Informers* made to their severall Articles.

INFORMERS.

ERRORS *delivered by* M. RICHARD MOUNTAGU *in his Booke entituled* A new Gagg, &c. *and published by Authoritie this present yeare* 1624.

MOUNTAGU.

THese Informers, in this Frontispice before their severall suggestions, impliedly undertake to make good *Three* Assertions. *First*, that whatsoever They have challenged and articled against in their accusation, hath been in *terminis* so *Delivered* by

Mr. R. Mountagu in his book, as they have tendred it, and no otherwise. *Secondly*, that all particulars so designed by Them, and said to have beene delivered by Him, were *Published* by warrant of *Authority*. *Thirdly*, that all things so *Published*, and so *Delivered*, and by Themselves, the Informers, insisted on, and complained against, are *Errors* actuall in themselves; and so stand resolved and accounted of, in the Doctrine of the Church.

The First of these three, that is to say, Whether, or not, whatsoever is so insisted on, as *Error*, hath beene so *Delivered* and *Published* as is suggested, must hereafter be examined in convenient Time and Place. For haply all hath not been so by Him *Delivered*, as They have surmised and informed: at least, not in that sense as is conceived. They may mistake his meaning: why not? For have they assistance of Infallibilitie annexed unto their conceits; especially in a prest and short style by him ensued, and inclining to Scholasticall Character? Or they may wilfully mistake his meaning, to their owne advantage: for Faction and Affection are too frequently interessed in Oppositions. Or lastly, they may well enough be guiltie of misreporting his words: I dare not trust their consciences in that point too farre. I know their Charitie is not too transcendent.

But for *Publication* by *Authoritie*, it may touch

touch them neerer than they are aware of. It is not unknowne unto Authoritie, that Puritanicall Selfe-conceit, and Presumption, will square Law and Gospell too, according unto that untoward Lesbian rule of their own *Private Spirit*, and speciall Opinion; and dare challenge any Authoritie, old or new, for *Errors*; preaching, publishing, maintaining *Errors*; viz. whatsoever doth not consort, or run with the Tide of their *Private Spirit's* motion. And it hath beene found by experience practised of such male-content maligners at States in being, Civill as well as Ecclesiasticall, that they seldome or never talke of anie misbeing, misordering, misdemeaning, in any point or case, but that ever and anon, directly or upon the by, they can lend a lash unto, or pinch upon the credite of *Authority*, though most *Sacred*, that great *Cordolium*, and Moate-in-the-eye unto popular irregularitie, and puritanicall paritie, the Idoll of our *Godly Brethren*. It is more than probable, these Informers are of this stamp and making. I have bin told, and am assured, they are two *Grandees* of the faction; as great, and turbulent, as most be in the Diocesse of *Norwich* (which is not improbably thought to have of that Sect, no than enough.) They hold *Authoritie* interessed (as farre at least, as connivencie goeth) both for points of *Popery* and *Arminianisme*, if they could be proved his against whom they are objected.

If it had not been their purpose thus to have grated upon and galled *Authority*; with little ado, by the addition of but one poor word, they might have amended and cleered all. Had the Information been carried and conceived thus, *and* SAID *to be published by Authority*; the *Errors* of *Popery* and *Arminianisme*, if any were, must have laid all and every one hard upon Mr. MOUNTAGU, interessed alone: no reflection could have resulted, as now intentionally, upon *Authority*. For *Publication*, that gave life and living to these dangerous *Errors*, is said to bee precisely the Act of *Authority*: which is more than countenancing them, in my understanding; and I doubt not, according to their Interpretation. Had this been done, Mr. MOUNTAGU must have born all alone: and, what had it been that He erred? He who may erre; (*For in many things we erre all*) but will be no Heretick, especially against the Church of *England*, to the doctrine whereof established, He hath more than once subscribed: and therefore disclaimeth all aspersion of *Poperie*, and is farther from it than any *Puritan* in the kingdome. He is indeed well acquainted with such Imputations, as *Papist* and *Arminian*, and I know not what, the ordinary language of our precise Professors, against any man that is not, as themselves, MORE FURIOSO *Calvinista*. And having had this measure often meted unto him from their very great *Zeale*,

and

and very *no Charity*, he could have been contented to have contemned their malice (the rather, because a Scold cannot any better way bee charmed than by contempt:) but because *Authority* was drawne in, to lye at the stake for *conniving* in points so *dangerous* (but God knoweth how), he could not possess his soule in Patience, but thought himselfe in ductie and in conscience bound to cleere those points from Error which he delivered, lest *Sacred Authority* might come in for Maintenance and Champetrie, as they would have it. To come then to the *Inscription*. *Errors deliuered*, must be his Tenents, & avowed Propositions, one way of these twain, either by Affirmation or Negation. For *Errare*, saith S. *Augustine*, (if yet our *Informers* and the Side regard what S. *Augustine* saith) *est verum putare quod falsum est, falsumque quod verum est, vel certum habere pro incerto: incertum pro certo, sive falsum sit, sive verum.* Howsoever, there passeth *omni modo* a resolution for the thing *erred* in, by Affirmation or Negation. So or not so. And therefore we cannot justly say, *He erreth*, or at all taxe him for *Erring*, that neither denieth, nor affirmeth that which is imputed unto him, but only reporteth what he findeth. This is the case of Mr MOUNTAGU in All, at least, in the *major* part of these imputed *Errors*. Hee is but a Narrator of other mens opinions, suspending his owne judgement, *Enchirid. c. 17.*

ſometime peradventure when hee ſhould not have ſo done, out of a due reſpect unto Peace and Quietneſſe in the Church, ſufficiently already diſturbed, and not the leaſt by theſe *Brethren*. and alſo becauſe he would not ſtir the Hornets neaſts of men affected otherwayes.

Secondly, *Error* is *Regulæ aberratio*, reſpectively againſt ſomething which is right, as being an aberration from a Rule. Now I demand of theſe ſo forward Informers, thoſe *delivered Errors* by Mr MOUNTAGU, and *publiſhed Errors* by *Authoritie*, againſt what *common Tenent* doe they offend? From what Rule are they an aberration? I doe not finde it expreſſed by the Informers, Contrivers, or Subſcribers, why, in what, againſt whoſe concluſions they are *Erroneous*. Againſt ſome *Rule of Faith* they muſt be, if *Errors* in Doctrine. I know none: I am told of none, but the private Opinions of the Informers, or ſome Claſſicall reſolutions of the *Brethren*. Through all the ſeverall xxi Articles, of what you will call them, of *Poperie* and *Arminianiſme*, I finde no other proofe, but *Ipſe dixit*: my words are related onely, and you muſt take them upon Mr YATES and Mr WARDS bare words, to be *Poperie* and *Arminianiſme*: for other proofe you cannot finde, nor muſt expect. So Magiſteriall are our Purer *Brethren*, thoſe great *Rabbines* and *Doctors* in *Iſrael*, having annexed unto their Penns and Pulpits *infallibility of judgement*,

judgement, (it seemeth) as well as the Pope of *Rome* unto his chayre. Popular Spirits have evermore great opinion of their owne singular Illumination. And you shall ever observe, that each simple *Ignoránte*, a classicall Dictator amongst the Covent tendereth his own dreams and conceits, *Simulachra modis pallentia miris*, no otherwise but as Oracles upon their owne bare words. And such prevailing power have they upon their Proselites (none living, but *Iesuites*, so great as they) that their Sayings are held uncontroleable. And hence it is, that they vouchsafe us no proofe in their so manie false Imputations. Better Popery, I will abide by it, than any one proposition in Mr MOVNTAGV. For what difference betwixt their Dictates and Papall Decisions? an abortive *Embryo* of the much groned-for Monarchie of our Puritanicall, Parochiall, would-be Popes, over *Kings* and *Kæsars*, and *All that are called Gods*. *Error* then is ever against a rule. In points of Faith *Error* is, or should be, against the *rule of Faith*. Scripture is, they will not deny, the *rule of Faith*, as proceeding from Revelation divine, the true *Canon* and Canon of Faith & Manners. It is granted, Aberration from Scripture is *Error*. The farther Aberration, the greater *Error*. Bring mee in any one point or all points to this *Rule*: Tye mee to it: Try mee there. *Submitto fasces*, I fall downe and adore it: I would not: I will not swerve from it.

But

But put the case in application of any Question unto that *Rule*, there be dissents; that I say one thing, the Informers an other, the Collectors a third: and in conclusion there be *Quot homines tot sententiæ*; how many men, so many minds. For the true and exact decision thereof, what shall we do? First, in equity no man is to be his own carver: and, *Opinionibus vulgi in errorem rapimur*. Popular positions are not ever passable. Nay, rather most commonly it is true, that *Populus dicit, & ideo errat*. Now Private Spirits are of much weaker assurance: therefore all that are not unlearnedly madde, or insolently wedded unto their owne wills, grant, that as the Church is *Custos regulæ*; so doth it of right apply *Examinanda* unto that *Rule*. The Church universall in generall causes; each particular and private Church, for speciall and particular and territoriall questions & *quæres*. These Informers against M. MOUNTAGU's Errors, unto what *Rule* will they stand, or whither doe they appeale? I disclaime, as incompetent, Popular Cantonings of dismembred Scripture, and Private Interpretations of enforced Scripture. I will not be put over unto Classicall decisions, nor that Idoll of some mens Reformation, unto any Prophetticall determinations in private Conventicles after Lectures. For when departed *The Spirit of God* from me, or anie other conformable Minister of the Church of *England*, to speake unto them? But because the

doubts

doubts hang in the Church of *England*, unto the *Publick* Doctrine of the Church of *England* doe I appeale, contayned in those *two* authorised and by All subscribed *Bookes* of the *Articles* and *Divine Services* of the Church. Let that which is against them, on Gods name, bee branded with Error, and as Error be ignominiously spunged out: let the Author be censured, as he well deserveth, by Authority; if there be any thing in that much maligned book of Mr. MOUNTAGU, either against the *Rule* immediate, the *Word of God*, or against the *Rule* applied or expounded in the *Dictates* of the *Catholick* Church in general, or the Tendries of our *English* Church in particular. If I so be taken with the fact, or evidence be cleer against me, or I be convicted *per testes idoneos*, to have erred thus, I will recall and recant whatsoever is so exorbitant; & further, will deale so with my own writings, as they did with their curious books, Act. 19. 19. *Qui primas non habui sapientiæ, modestiæ & pœnitentiæ habebo secundas.*

But to come at length up to, and joine issue with this Information. Upon the Endictment, I pleade, *Not guilty* of both Accusations, of *Arminianisme* and *Popery*, and call therein for *tryall* for it by *God* and *my Countrey*; the *Scriptures*, as the *Rule of Faith*; the *Church*, interpreting and applying that *Rule* from time to time, against all Novellers: and *sigvanter* unto this *English* Church, against *Forreyners*. Dare any of the *Brethren* joine issue with me upon this?

Absq; hoc. They dare not. But to close with them, first in Generall, then in Particular; for *Arminianisme* at large, & *Arminianism* in the severall parts.

I disavow the name and Title of ARMINIAN. I am no more *Arminian* than they *Gomarians*; not so much in all probability. They delight, it seemeth, to bee called after mens names. For anon they stick not to call themselves CALVINISTS: which Title though more honorable than *Gomarian* or *Arminian*, I am not so fond of, or doating upon, but I can be content to leave it unto those that affect it, and hold it reputation to be so instiled. I am not, nor would be accounted willingly ARMINIAN, CALVINIST, or LUTHERAN, (names of division) but a CHRISTIAN. For my Faith was never taught by the doctrine of men. I was not baptized into the Beliefe, or assumed by grace into the Family of any of these, or of the Pope. I will not pin my Beliefe unto any mans sleeve, carry he his head never so high; not unto S. AUGUSTIN, or any ancient Father, *nedum* unto men of lower ranke. A CHRISTIAN I am, and so glory to be; only denominated of CHRIST IESUS my Lord and Master, by whom I never was as yet so wronged, that I would relinquish willingly that royall Title, and exchange it for any of his meniall servants.: And further yet I doe professe, that I see no reason why any member of the Church of *England*, a Church every

ry way so transcendent unto that of *Leyden* and *Geneva*, should lowt so low as to denominate himselfe of anie the most eminent amongst them. But as those two Townes and States, next unto God, have stood by supportance of the Crowne of *England*, for *esse* and *benè esse in Temporalibus*; so likewise if CHRIST IESUS must needs be divided, both One and Other, even the most eminent in One & Other, ought to take name rather and denomination of Us or some of Ours, than wee be nicknamed ARMINIANS or CALVINISTS of some of Them. *Indignor*, I avow for my owne part, to doe it; and will not doe my mother that wrong to admit it, *nedum* to seeke it.

Againe, for ARMINIANISME, I must and doe protest before God and his Angels, *idq; in verbo Sacerdotis*, the time is yet to come that I ever read word in ARMINIUS. The course of my studies was never addressed to moderne Epitomizers; but from my first entrance to the studie of Divinity, I balked the ordinarie and accustomed by-paths of BASTINGIUS's Catechisme, FENNERS Divinitie, BUCANUS Common places, TRELCATIUS, POLANUS, and such like; and betooke my selfe to *Scripture* the *Rule of Faith*, interpreted by *Antiquity*, the best *Expositor of Faith* and applyer of that *Rule*: holding it a point of discretion, to draw water, as neere as I could, to the Well-head, and to spare labour

in vaine, in running further off to Cisternes and Lakes. I went to *enquire*, when doubt was, *of the dayes of old*; as God himselfe directed me, and hitherto I have not repented me of it. I have not found anie Canon, Order, Act, Direction in the Church of *England* against it; for it I have found manie. I never held it wisedome, to tyre my selfe with haling and tugging up against the streame, when with ease enough I might, and with better discretion should, *secundo flumine navigare*. We know, the further the current is, the more muddy, troubled, and at length brackish the water is. [a] CALLIMACHUS said well

Assyrius magnam Euphrates vim volvit aquarum:
At multâ illuvie, fœdâque it turbidus ulvâ.

[a] Ἀσσυρίου ποταμοῖο μέγας ῥόος, ἀλλά τε πολλὰ Λύματα γῆς καὶ πολλὸν ἐφ' ὕδατι σύρφετον ἕλκει. Hym. 2.

If ARMINIUS in Tenents agreeth unto Scripture plaine and expresse: if he hath agreeing unto his opinions the practise, tradition, and consent of the ancient Church, I embrace his opinions; let his person or private ends, if hee had any, alone: I nor have, nor will have confarreation therewith. If CALVIN, so farre in account and estimation before ARMINIUS, dissenteth from Antiquity and the universall auncient Church, I follow him not. No private man, or peculiar spirit ever did, or ever shall tyrannize upon my Beliefe. I yeeld only unto God and the Church.

Church. Nor doe I wrong CALVIN, or any other in this, more than they have wronged the ANCIENT FATHERS. So much in generall for ARMINIANISME: now to particulars imputed by the *Informers*.

CHAP. II.

Of S. PETER's FALL.

INFORMERS.

TOuching the *Doctrine of* Finall Perseverance, *these are his words*: As S. PETER was a private man, Christ did pray for Him, that though his Faith fell totally for a Time, yet it might not fall eternally. CHAP. 8. FOL. 64.

MOUNTAGU.

TOuching the Doctrine of *Finall Perseverance*, I took not upon me to Touch it, much lesse to Determine it at all. I doe not there mention it, or meddle with it. I graunt, these words remembred by the Informers, are found in my Booke in the quoted place of *fol.* and *chapt.* and mo words than these, to make up a perfect period; which they have dismembred to their owne behoofe. My words indeed are these. *Your Masters* (and my

addresse is, unto the *Gagger* touching his *Komish* Teachers onely) *consider* S. PETER *two wayes, even in this Prayer made for him by our* SAVIOUR. *as a Private man, as a Publick person; or, as they love to speake, as Head of the Church. As a private person,* CHRIST *did pray for him, that though his Faith fell totally for a time, yet it might not fall eternally and for ever, as* IUDAS *failed and fell: and he was heard in that he prayed for.* These are my words in publick Record. But can you say they are mine in due consideration, that is, *ex animi sententiâ* delivered? For all have reference, by as good Logick as ever PETER RAMUS taught you in *Cambridge*, unto those words, *Your Masters, &c.* and so, ἀπὸ τοῦ κοινοῦ, as Artists speake, must all and every passage be conceived. Not any man but Partiaries would have taken them spoken *Dogmaticè*, in course of determined resolution: but *Diegeticè*, by way of Narration onely; reporting the proposals of some *Romane* Disputers, not my determination for and in the point. But let them be mine absolutely every way. Yet Secondly, any ingenuous Reader might conceive, that they are not Assertivè, thus, *His Faith did fall*: but only Suppositivè, *Though his Faith did fall.* In effect thus: To put the case that S. PETER fell away *totally* for a Time, from GOD and CHRIST, in denying CHRIST; yet hee fell not *finally* and for ever: for he recovered footing and

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faſtneſſe againe, and held it out conſtantly unto the laſt. Why this, admitted an Error, ſhould be reputed an *Error* of mine, I cannot ſee. For though it be *Publiſhed*, it is not *Delivered*; onely ſuppoſed, related, and no more. It may be a cuſtome amongſt the *Informers* and others of that Tribe, to dictate to their Popular Auditories out of their Pulpits *tanquam de tripode*, though it be *quicquid in buccam*, and the ſame to be received upon their bare words, as divine Oracles: whereupon they need not make any ſuppoſitions, put no caſes to be demurred on, ſeeing they are *ubique*, and *in omnibus* peremptory, reſolved, and concluſive. But with us it is not ſo; we are not ſo happy to have our bare words paſſe: wee muſt prove what we ſpeake, and well is it if ſo, and then, we finde credence. *They* and the *Ieſuits* are rare men, to leade mens Faith and Beleefe ſo in a ſtring. In this Paſſage againſt me (it being *ad ignotum*, and they like enough to be demanded Proofes for what they ſay) all their accuſations of *Arminianiſme* and of *Popery*, though they be falſe and ſlanderous, yet are they Magiſteriall. You cannot finde ſo much as any one proofe annexed unto any of the imputed *Errors*, or brought in to manifeſt, *Ideo* this or that is an *Error*. Their Stile runneth, *Theſe are his words*: or, *Thus he writeth, &c.* ſuppoſing all men will, at leaſt ſhould, take it upon their words, That what

he

he ſo writeth is an *Error*. Such Illuminates are our Claſſicall *Brethren*. May they be intreated a little to deſcend from this their Chaire of Infallibility, and yeeld ſomewhat, according unto reaſon, by producing that Rule againſt which *touching Finall Perſeverance*, the words produced, if ſo be they are mine every way, to all intents and purpoſes, doe offend, and for which they may juſtly be ſtiled *Errors*. The Rule produced; upon tryall and application, M. MOUNTAGU muſt eyther ſtand or fall. Till then, he appealeth to all indifferent cenſures, for ſuſpenſion of their judgements concerning *Errors* thus by him *Delivered*, and *Publiſhed* by *Authority*.

In the *Interim*, to come ſomewhat neerer unto the *Error* here informed againſt. Doth ARMINIUS maintaine touching finall *Perſeverance* (you muſt tell me, my good *Informers*, for I have not read him) that ſometime the Called and Elect of God, the Choſen ones and Iuſtified by Faith, ſuch as S. PETER was, though they doe fall *totally* for a Time, ſhall yet recover neceſſarily againe, and not fall away *finally*, or for ever? If this be *Arminiſme*, and ſo his concluſion, then therein Hee holdeth with ARMINIUS. But I have bin aſſured, that ARMINIUS did hold as the *Lutherans* in *Germany* doe, not only Interciſion for a Time, but alſo Abſciſion and Abjection too, for ever. That a man Called and Iuſtifi-

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ed freely through the grace of GOD in CHRIST, might fall away again from Grace *Totally, finally*, and become a cast-away as IUDAS was, for ever. For S. PETER (upon admission of this Passage, as your selves have related it in your calumniatorie Information) by M. MOUNTAGU's conclusion did not, could not fall *finally*: for CHRIST prayed for him, that he might not fall; and CHRIST was ever heard in that hee prayed for. So that out of your owne mouthes M. MOUNTAGU is acquitted of *Arminianisme*: for if He say any thing to the point, it is, that S. PETER could not fall *finally* from Faith, nor lose it for ever irrecoverably. For, say you, These are his words, *Though* S. PETER *fell totally, he fell not eternally*, that is, hee recovered and persevered unto the end: and so *touching finall Perseverance*, at least, He teacheth, in your own confession, no otherwise than your selves doe. Thus *Pure* malice and indiscreet zeale, make men many times lose their witts they know not where.

I adde, if M. MOUNTAGU be an *Arminian*, you are rather *Papists*: for I demand, In denying and forswearing CHRIST, did S. PETER fall, or did he not fall? If abnegation, and abjuration, and execration will inforce a fall, he did. Now if he *fell*, he needs must fall *totally* or *finally*: for *Cedo tertium*, a man falleth not, who is not Off or Down from the Place

or Station which he had, wherein he ſtood. He may ſlip, ſlide, ſtumble, bend, or what you will: but if he fall, his holdfaſt was gone, his footing loſt. hee is not *ubi erat*, nor *uti erat*; *ſtatu* nor *gradu* the ſame he was before. Now then, in ſuch deniall, S. PETER, did hee fall, or did he not fall? You muſt anſwer directly, for anie thing I ſee, that he did not fall. For you Informe againſt M. MOUNTAGU for *Delivering* this *Error*, that with ARMINIUS he holdeth, S. PETER *fell*; againſt the Doctrine of *finall Perſeverance*. So that, avoid it if you can, you come up and home unto our *Gagger*, a profeſſed *Papiſt*, in this point of *Popery* by him maintained; S. PETER's *faith did not faile*: and ſo ſubſcribe unto BELLARMINI a Champion of *Popery*, whoſe reſolution concerning that Text of LUC. 22. is, that [b] *Dominus duo privilegia impetravit* PETRO; *unum, ut ipſe non poſſet unquam veram fidem amittere, quantumvis tentaretur à Diabolo*. Hee was but tempted, he loſt not Faith. PETRO *enim Dominus impetravit, ut non poſſet unquam cadere, quod ad fidem attinet*. Iuſt your *Puritan* Doctrine for *finall Perſeverance*. Better *Popery*, than any delivered by M. MOUNTAGU.

[b] *De Rom. Pon. lib. 4. cap. 3.*

CHAP.

CHAP. III.

Of the losse of Faith and Iustification.

INFORMERS.

AND *againe*; Iustification being in an instant, may eftsoones be lost againe; why not? and so a separation of Faith and Love. CHAP. 8. FOL. 146.

MOUNTAGU.

AND againe, what is *losse of Iustification*, acquired or received, eyther in an instant or in longer processe and tract of time, unto *finall Perseverance* and continuance unto the end; if that which so is, or may be lost, be againe recovered or restored, and upon reparation be so warily kept, that it be lost againe no more for ever? Doe you find in M. MOUNTAGU any thing unto the contrarie? You doe not: therefore say I, you cannot charge him so. For you would not spare him, did he lay open unto taxing. That which hee hath, may haply touch upon *Losse of Faith*, but not strike at *finall Perseverance*, which is in regard of *consummation*, not in respect of meere *continuation*; and may be after one, moe, many falls and recoveries againe by

Grace. *Multi dantur ad gratiam receſſus*: hee that falleth to day, may riſe againe to morrow, hold out unto the end, receive the reward of Righteouſneſſe, in *finall Perſeverance* be crowned with glory and immortalitie. I ſay no more than you have ſubſcribed if you look unto it: [c] *After we have received the* HOLY GHOST, *we may* DEPART FROM GRACE *given, and* FALL *into Sinne, and by the grace of* GOD *wee may ariſe againe, and amend our lives.* Artic. XVI. *Nec beatum dixeris quenquam ante mortem: quamdiu enim vivimus, in certamine ſumus: quamdiu ſumus in certamine, nulla eſt certa victoria*, was Catholick Doctrine of old.

c *Artic.* XVI.

But here alſo, as in the former paſſage, theſe *Informers* miſtake me for their owne advantage: for I ſpeake but only *repreſentatively*, according to the opinion and Tenent of the *Roman* Schooles. I appeale unto their Honeſty, at leaſt wiſe Knowledge; are not my wordes laid downe directly thus: *For in* YOUR *opinion, Iuſtifying faith may diminiſh, and may be aboliſhed and loſt. Nom Iuſtification being in an inſtant, &c.* If in *their* opinion it may be loſt, namely Faith which juſtifieth; then Iuſtification, which is an Effect of faith, may alſo bee loſt; and may be recovered after ſuch loſſe. For things tranſitory are in a like habitude unto being, and not being; may ceaſe to be, and be againe. After ſuch loſſe of Faith and Love, tranſitory in *their opinion*, they againe may revert

vert and finde a being, but yet ſtill in *their opinion*. So all here *Delivered* as *Firme* on not *Errors*, ſo or ſo, is ſtill in *their opinion*, not the judgement ſpecified of M. MOUNTAGU. My goodly Brethren, this is no fair play, to faſten that on me, as my *Aſſertion*, which precisely I *relate* from anothers mouth, which I remember not but as the Doctrine of the Church of *Rome*; and upon that *their* Doctrine by *Them* maintained, by *Him* related, doe inferre againſt a *Papiſt*, a plaine *Non ſequitur* from his owne Tenents, unto an inconſequent Argument by Them inferred and oppoſed againſt the true and Catholick doctrine of the Church of *England*, touching Iuſtification by Faith alone.

CHAP. IV.

Of FALLING FROM GRACE: The Tenet of Antiquity therein. The doctrine of the Church of *England* in the 16th Article, the Conference at *Hampton Court*, the Book of *Homilies*, and the publick *Liturgie*.

INFORMERS.

AND *againe*: Some hold that Faith may be loſt totally and finally, which is in-

deed the Aſsertion of Antiquitie. The Learnedſt in the Church of ENGLAND aſſent unto Antiquitie in that Tenet: which the Proteſtants in GERMANIE maintaine at this day, having aſſented unto the Church of ROME.

MOUNTAGU.

ANtiquum obtinent: Theſe men are ſtill the ſame; Calumniators, and runne ſtill along with all one indirect dealing. Their Information in direct tearms ſtandeth thus: To make report, and no more but to make report of *Arminianiſme* (if yet it bee *Arminianiſme* which is reported) is, in point of opinion, to bee an ARMINIAN; in point of *Arianiſme*, with theſe men, to be an ARIAN: for Mr. MOUNTAGU in this caſe hath done no more. The very ſuggeſtion, as it is by themſelves heer tendred, howſoever patched up of ſhreds cut out from ſeverall parts, and laid together again for moſt advantage to their calumniation, will yet ſpeak no further, but onely to this purpoſe. For themſelves ſet it down, in ſtile not of *Poſition* but of bare *Narration*, with theſe tearmes of, *Some hold*; *It is the aſſertion*; *The learnedſt aſſent unto, &c.* So that admit the points related were pure-pute *Arminianiſme*, yet ſo long as the Relator paſſeth no conſent upon them (I

appeale

appeale unto your owne, though never so much Cheverellized consciences, my good Calumniators) can there be inferred a just accusation? If so, upon as good ground, in these tearmes, I can informe against the most preciset *Puritan* in the Kingdome, for as good *Popery* as any BELLUARMINE hath; nay, for as perfect blasphemy with the Tongue, as ever *The foole said or conceived in his Heart*. I demand, can you finde any assent of mine annexed? nay, finde you not rather assent denied? Have you not read in that Passage these words, which any honest plaine man would have cast into the *Information*, but your selves; *I* DETERMINE *nothing in the question* POSITIVELY? If you did not see nor reade them, your eyes were not your owne. If you read them, but marked them not, your wits went on wooll-gathering at that instant. If you read and marked them, and yet did conceale them, what became of your honesty in the *interim*? You foully abused the world with false *Informations*. Your deserts therefore I meddle not with: onely I observe two pretty *Presbyterian* tricks of *Legerdemain*; First, to alter the property, by changing the state; as if it were asserted and assented to, which is barely related, and no more. Secondly, to conceale that which is Positive, and would discharge Mr MOUNTAGU from your calumniation, and leave a

just taxation upon your selves. For hee that professeth *Hee doth not* DETERMINE, as Mr. MOUNTAGU in expresse and precise words doth, in my Logick, cannot bee said to consent nor concurre in opinion for himself, but meerly suspendeth his judgement in the case, and leaveth it indifferent, and as he found it.

But this is not all. I must yet convent your honesty somewhat further. You have laid together into one *Cento*, things broken and dismembred like ADRIAN TUS's limbs; such as in my Answer unto the *Gagg* do not cohere nor ensue, nor follow instantly upon each other. If the *Gagger* or his Copesmates had dealt thus with me, I would have cast in their teeth forgery and false-play, and what not? But you (my deare Brethren) are men of another stamp (and yet hard to say, *whether barrell better herring*). I hope you did it out of simplicity, with a good charitable *pure* intent to promote and set forward the *Holie Cause*; not of *Puritanicall* refined malice. So I take it. And yet for my owne discharge (*Charity*, you knowe, and practice, *beginneth at home*) take it not ill, if I lay your dealing to open view.

The *Romish Gagger*, whosoever he was, laid downe his Proposition, as hee would have it conceivd, against the *approved* and established *Doctrine* of the *Church of England*; not against any

any either *private fancie*, or more publick opinion of any *Faction* on foot, or *Sect* prevailing *in* the *Church of England*: yet that hee might play fast and loose (a fashion ordinary with those of his party), hee proposeth the imputation in ambiguous & involved tearms. In my Answer, because I would draw the Question unto an issue, and rightly state it, I was to difference Opinions confounded by the *Gagger*, which in and touching this Subject are not a few, concerning the losse of, and falling away from faith; and therefore in the conclusion came home to distinguish them thus: *Some suppose that Faith cannot bee lost either totally or finally: some, that totally, but not finally: some, that both totally and finally; which is indeed the opinion of Antiquity and of your Schools. Some perceiving the Current of judgements, for the losse thereof both totally and finally; and withall considering the, at least, probability of Scriptures therefore, put in a new distinction of God and Man, of first and second causes of Iustification.* Having reported these distinct and severall opinions of elder and moderne Divines, without naming the Parties, which I could have done without inlarging upon Particulars, no difficult thing; I demand of the *Gagger*, who in ambiguities lurketh *post aulæa, Which of all these wayes will you have the Proposition to bee understood, that Faith may bee lost, &c.?* and so come up unto him thus: *You*

meane, it may bee lost both totally and finally in regard of GOD, *who made no such absolute irrespective decree; as also in respect of second causes, in man, without man, about him, against him.* All this is there, as any man may perceive, by way of bare narration. And then, for my owne opinion, I conclude thus: *I* DETERMINE *nothing in this Question* POSITIVELY, that is, neither for TOTALLY nor FINALLY, nor TOTALLY and FINALLY; nor, nor TOTALLY nor FINALLY; not with reference unto GOD, unto Man, unto second Causes; but leave them all as I found them, unto their AUTHORS and ABETTORS: resolving upon this, Not to go beyond my bounds, the *consented, resolved,* and *subscribed* ARTICLES of the *Church of England*: in which, nor yet in the Booke of COMMON PRAYER & other DIVINE OFFICES, is there any Tye put upon me, to resolve in this much disputed Question, as these Novellers would have it: for if there be any, it is for possibility of totall falling, as we shall heare anon. Thus standeth this Passage dismembred, mis-shaped, and abused by my Opposers to their advantage and small reputation, for dealing in the case so insincerely and calumniously in their *Informations*.

And concerning the Particulars; wherein, whom have I mis-reported? If I can be convicted, I will reverse it. They will not con-

test for the *Roman Schools*, I knowe; as little for the *Lutherans*, I suppose. It is confessed on all hands, that *they* hold *falling from grace*, and *losing of faith* had, and detest the contrary opinion as hereticall. For the Tenet of *Antiquity* I cannot bee challenged. S^t. AUGUSTINE, and after him S^t. PROSPER, affirme more than M^r. MOUNTAGU hitherto hath done. *Lib. de Bon. Persev.* CA. 6. *Si autem regeneratus & justificatus in malam vitam suâ voluntate relabitur, iste non potest dicere, Non accepi; quia* ACCEPTAM GRATIAM DEI, *suo in malum libero* AMISIT *arbitrio. Ibid.* CA. 13. *Credendum est, quosdam de filiis perditionis, non accepto dono perseverandi usque in finem, in fide, quæ per dilectionem operatur, incipere vivere, & aliquandiu* IUSTE & FIDELITER *vivere,* ET POSTEA CADERE, *&c.* IDEM *de Civ. Dei,* XI. XII. *Licet Sancti de suæ Perseverantiæ præmio certi sint, de ipsâ tamen Perseverantiâ suâ reperiuntur incerti. Quis enim hominum se in actione profectuque justitiæ perseveraturum usque in finem sciat, nisi aliqua revelatione ab illo fiat certus, qui de hac re justo latentique judicio, non omnes instruit, sed neminem fallit.* PROSP. *Resp. 7. ad Cap.* GALLORUM: *Ex* REGENERATIS *in* CHRISTO IESU, *quosdam,* RELICTA FIDE *& piis moribus,* APOSTATARE A DEO, *& impiam vitam in suâ* AVERSIONE *finire, multis (quod dolendum est) probatur exemplis.* But the greatest question will

be concerning the *Learnedst in the Church of England*, said to *consent unto antiquity* in this case of *falling away from grace*. Where first I will not deny, but that *Many* in the *Church of England*, reputed *learned*, are of that opinion, that *Faith had cannot be lost*. But if it shall appeare, that the contrary Tenet is the PUBLICK DOCTRINE of the CHURCH of *England*, then I have not wronged *private men*, in making this comparison between them, and Those whom themselves will acknowledge to be their Superiours both in learning and authority. Now, to give them all due satisfaction, which may think themselves wronged by my comparative speech, I argue as followeth.

They *were the* learnedst *in the Church of* England, *that drew, composed, and agreed the* ARTICLES *in* 52. *and* 62. *that ratified them in* 71. *that confirmed them againe in* 604. *that justified and maintained them against the* Puritans *at* Hampton Court; *that have read and subscribed them at their Induction unto Benefices, and Consecration unto Bishopricks; that penned the* Homilies *read in Churches.*

But *all these have, and all such doe* assent unto Antiquity *in this Tenent, and subscribe it truely or in hypocrisie.*

Therefore *I may justly avouch it*, The learnedst in the Church of England assent therein to Antiquitie.

The

The *Major* I suppose no man will question. The Informers themselves are peradventure within that Pale. The *Minor* I make good particularly, and will prove it accordingly *ex signatis tabulis*. In the forenamed XVI ARTICLE we reade and subscribe this: *After that we have received the* HOLY GHOST, *we may* DEPART AWAY FROM GRACE, *and* FALL *into Sinne, and by the Grace of* GOD *we may rise againe, and amend our lives*. Now let me ask the question, Have you subscribed this *Article*, or have you not? If you be Beneficed men, you have *read* it and *subscribed* it, *professed* your *assent* and *consent* thereto, before GOD and his CHURCH, or else by *Act of Parliament* you have *forfeyted your Spirituall promotions*, and are *deprived* IPSO FACTO *within two moneths*. If so, then have you subscribed that *Arminianisme* which you impute as an *Error* unto me. Haply you will be of his minde, one of your Tribe, who when hee was tolde what hee had *subscribed* (for poore ignorant man he understood it not) protested he would teare his *Subscription*, if he could come by it, and so would have lost his Benefice: which few of you will doe (if it be a Good one) for conscience sake; marry for a Poore one you will not stick. Haply you will quarrell the Sense of the ARTICLES: but then you must remember, that the plaine words sound to the meaning for which I have produced

them, and that untill the CHURCH it selfe expound otherwise, it is as free for me to take it according to the letter, as for you to devise a figure. The ARTICLE insisteth upon men *Iustified*, speaketh of them *after Grace received*, plainly avoucheth THEY MAY FALL AWAY, DEPART FROM THAT STATE WHICH ONCE THEY HAD, they *may by Gods Grace rise againe*, and become new men: *Possible*, but not *Certaine* or *Necessary*. But the meaning by you assigned cannot be good, being allied unto the stocke you are: for by your Tribe, the true meaning of the ARTICLE, and the Doctrine there *Delivered* and *Published by Authority*, eyther originall or derived, primary or secondarie, was upon this very point challenged as *unsound*, because against the current of their *Institutions*. And had *Arminianisme* then been a nickname, the challenge without doubt had fastned there: but challenged it was in this Sense as *Vnsound*, at the *Conference* of *Hampton Court*, by those that were Petitioners against the Doctrine and Discipline established in the Church of *England*. And being so *challenged* before *His Sacred Majesty*, was then and there *Defended*, maintained, avowed, *averred*, for *True*, ancient, justifiable, good and *Catholick* by the greatest Bishops, and *learnedst Divines* then living in this Church, against that absolute irrespective, necessitating and *fatall Decree* of your new *Predestination*, stiled by you, *The Divine*

of Your Divines, *commonly called* Calvinists: as indeed it is Yours, being never heard of in the world but of late; but stiled then and there by the Lord Bishop of *London*, Dr. Bancroft, in publick audience, with much vehemencie, without anie check, dislike, distaste, dissent (for we reade of none) a *desperate* doctrine of *Predestination*. At what time also that Reverend Prelate, and most accomplished Divine (whose memorie shall ever be precious with all good and learned men) the late Bishop of *Norwich* then Deane of Pauls, Dr. Overall, upon some touch, by occasion of mentioning the Articles of Lambeth, did relate unto his most Sacred Majestie those collcertations which himselfe had sometimes had in *Cambridge* with some Doctors there, about this very point of *Falling from Grace*; and that it was his *Tenet*, and had beene, *That a justified man might* Fall Away From Grace, *and so* ipso facto *incur* Gods *wrath*, *and was* In State Of Wrath *and* Damnation, *untill he did recover againe, and was renued after his fall.* At which Time, that Doctrine of the Church of *England* then quarrelled, now stiled *Arminianisme*, accused of Noveltie, slandered as pernicious by these *Informers* and their *Brethren*, was resolved of and avowed for True, *Catholick*, ancient and Orthodox by that Royall, Reverend, Honourable and Learned Synod. The Booke is extant (published by warrant, and re-published by command

mand this preſent yeare) of the Proceedings at that *Conference*, which will averre all that I ſay for truth againſt you here. See the Book.

And for explication of that *Authoriſed* and *Subſcribed* doctrine, there is an *Homily*, in the Booke of *Homilies* firſt compoſed and publiſhed in King EDWARD's time, approved and juſtified in Parliament in Queene ELIZABETH's dayes, and *Authoriſed* againe of late, to be read in Churches, entituled OF FALLING AWAY FROM GOD. Which very TITLE is ſufficient warrant for the *Doctrine* or *Error* in this point imputed to M. MOUNTAGU. But that which is Delivered in the *Homily*, will juſtifie Him unto the full: for the *Homily* doth throughly and wholly inſiſt upon the *Affirmation*, That FAITH *once had may againe be* LOST. Out of the firſt part of that *Homily*, you may take this (my good Informers) for your edification: *whereas* GOD *hath ſhewed unto all them that* TRULY *do* BELEEVE *his Goſpell, his face of mercy in* CHRIST IESUS: *which doth ſo enlighten their hearts, that they be* TRANSFORMED *into his Image, be made* PARTAKERS *of the heavenly light, and of his* HOLY SPIRIT; *be faſhioned unto him in all goodnes requiſite unto the* CHILDE *of* GOD: *So if they doe afterward* NEGLECT *the ſame; if they bee unthankfull unto him; if they order not their lives according to his doctrine and example,*

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and

and to the setting foorth of his glory, hee will TAKE FROM THEM *his holy Word, his* KINGDOME *wherehy hee should raigne in them, because they* BRING NOT FORTH THE FRUIT *that he looked for.* Can your Learning and Understanding make any other construction of these words, than that *a man may* FALL *away* FROM GRACE; *become* NO *childe of* GOD *at all?* If you can, advance, and teach mee that which passeth my poor apprehension. They were TRULY *called*, that did TRULY *beleeve*; they were justified by faith that were so called, as I conceive it; that *beheld the face of* GOD'S *mercy in* CHRIST; that had their hearts so *enlightned* with GOD'S SPIRIT, that they were meerely *transformed* from *Darknes* unto *Light*, into the *Image of* GOD reformed. If these be not Attributes of *justified* men, good Sirs teach us some new Divinity: yet in the Doctrine of the Church of *England* expounded in this *Homily*, these men may prove *unthankfull, negligent*, and *lose* the *Interest* they *had* in that his *Kingdome of grace* by his *holie Word*. And yet further in the second part of this *Homily*, wee are sent unto a conclusion more *ad oppositum*, not onely of TOTALL *Lapse* for a time, but also of FINALL *Separation*, and for ever, which is also according to the doctrine expressed in the ARTICLES: for he that saith, *A man may fall a-*

way, and may recover, implieth withall, that *some men may fall away, and may* NOT *recover*; which the *Homily* declareth thus: *They shall be* NO LONGER *governed by* GOD'S HOLY SPIRIT: *they shall bee* PUT FROM *the* GRACE *and* BENEFIT *which they had, and* EVER MIGHT *have enjoyed in* CHRIST: *they shall be* DEPRIVED *of the heavenly light and* LIFE *which they had in* CHRIST *while that they abode in* HIM. They that thus fall away unto the ſtate of damnation, were TRULY juſtified: for it is ſaid, *They were in* CHRIST; *they continued ſometime in* CHRIST: for they *abode in him.* But yet this is not all: for it followeth, *They ſhall bee* GIVEN UP *unto the* POWER *of the* DIVELL, *who beareth* RULE *in all that are* CAST-AWAYES *from God, as hee did in* SAUL *and* IUDAS. I ſuppoſe this is plaine and home enough.

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If you be acquainted with the LITURGY and publicke religious SERVICE of our Church (as to your ſhame few of you and your Divines are or will be, unleſſe it be to oppoſe and cavill at it), there you ſhall find alſo as much as *Falling from grace* commeth to. In the *Forme* of holy [d] *Baptiſme* we are taught (otherwiſe than your Maſters teach), that *every childe which is duly baptized, being before born in originall ſinne, and in the wrath of God, is now by that Laver of Regeneration reckoned into the*

[d] Forme of private Baptiſme.

num-

number of the CHILDREN *of* GOD, *and* HEIRES *of* EVERLASTING LIFE. *For our Lord* IESUS CHRIST *doth not deny his* GRACE *and mercy unto such infants*, &c. So heer they bee put into the *state* of GRACE. And leſt it ſhould be left to mens CHARITY (as you uſe to tell the world), wee are there taught, *earneſtly to* BELEEVE, *that* CHRIST *hath favourably* RECEIVED *theſe infants that are baptized, that he hath* EMBRACED *them with the armes of his mercy, that hee hath* GIVEN *unto them the* BLESSING *of* ETERNALL LIFE; and out of that BELIEF and PERSVVASION, we are to *give thanks faithfully and devoutly for it*, &c. To make which doctrine the more ſure againſt all Novelliſts, it is againe repeated in the *Catechiſme*, to the end that children might likewiſe bee nurſed up in it, and taught, that [e] *in their Baptiſme they they were made the* MEMBERS *of* CHRIST, *and the children of* GOD, &c; and that [f] *it is* CERTAINLY TRUE *by the Word of* GOD, *that children being baptized, have* ALL *things neceſſary for their ſalvation*; *and if they die before actuall ſinne, ſhall bee* UNDOUBTEDLY SAVED. According whereunto, all [g] Antiquity hath alſo taught us. Now let this bee acknowledged to bee the doctrine of our

e Catechiſme anſw. 2.
f Rubrick before the Catechiſme.
g S. GREG. NYSSEN. *orat. de baptiſm.* S. LEO *de nat. Chriſt. ſerm.* 5. OPTAT. *cont.* PARM. *l.* 5. TERT. *de baptiſm. cap.* 5. S. CYP. *ep.* 59. *et ep.* 1.

CONCIL. CARTH. *apud* S. AUG. *ep.* 90. *Quicunque negat parvulos per Baptiſmum Chriſti à perditione liberari, et ſalutem percipere æternam,* ANATHEMA *ſit.* S. AUG. *epiſt.* 157. S. CHRYS. *hom.* 40. *in* 1. *Cor.* PROSP. *de vocat. Gent. lib.* 1. *cap.* 5. S. BASIL. *lib. de Baptiſmo.* S. AMBR. *de pœnit. lib.* 1. *cap.* 7. *et* ALII.

Church, that children duly baptized are put into the STATE of GRACE and SALVATION (which you see you cannot, you must not deny), and both your and my experience will shew, that many so baptized children, when they come to age, by a wicked and lewd life do *fall away from God*, and from that STATE of GRACE and SALVATION, wherein hee had set them, to a worse STATE; wherein they shall never be saved. If you grant not this, you must hold, that all men that are baptized are saved; which I knowe you will never doe.

To make an end then. In my judgement this is the doctrine of the Church of *England*, not delivered according unto private opinions in ordinary Tracts and Lectures, but delivered publickly, positively, and declaratorily in Authenticall Records. And you cannot bee ignorant (for it is still extant upon Record) that your prime Leaders have understood the *Tenet* of the Church of *England* to be as I have reported it, and accordingly they have complained against it (as you have against mee), and objected it as one of their reasons why they refused to subscibe. Let there then bee added EXPRESSE SCRIPTURE, EZECH. XVIII. XXIV. and a common UNANIMOUS CONSENT of the most learned and antient FATHERS expounding that and other pla-

S. HIERON. *cont. Iovin. l. 2* S. AUG. *de cor. & grat. c. 8.* IDEM *ep. 59. & ep. 107.* S. PROSP. *ad cap. Gallor. p. 59* S. BERN. *ep. 42. & alibi sæpissime.*

S. CYP. *l. 1. de unit. Eccl.* S. ATHANAS. *cont. Arrian. or. 4.* S. BAS. *ep. ad Chilonem-*

ces.

ces of Scripture (which consent our Church doth by open profession maintaine in these [1] Canons which she set forth to be subscribed unto, together with the XXXIX. Articles, *Anno* M.D.LXXI) and I see no reason, wherefore I might not have been as confident in maintaining *falling away from grace*, as you and your Divines are upon weaker grounds in defending the contrary. But I have ever been solicitous to preserve peace, and to give as little occasion of disturbance thereof unto distempered humours, as was possible. *Salus Ecclesiæ non vertitur in istis*, and therefore I thought it not *tanti*; and being not urged upon necessity in my Answer to the *Gagger* to handle this question otherwise than I did, I suspended mine owne judgement, and lay off aloof in a kinde of neutrality. Neither doe I now say more than I am urged to doe by the PLAINE and EXPRESSE words of our ARTICLES and Doctrine publickly professed and established in our Church; which I hope your selves will give mee leave to doe, the rather, because I knowe you have subscribed the same with your Hands, though what became of your Hearts in the meane time I cannot tell.

[1] *Cap. de Concionatoribus.*

CHAP. V.

Touching PREDESTINATION. Of *Arminians, Lutherans, Calvinists*, forraine Divines. Of the Church of *England*: Submission thereunto. The Question betweene them and us.

INFORMERS.

THe whole XXI. chapt. of his book, *favoureth strongly of* ARMINIANISME, *wherein depraving & odiously reporting the Doctrine of* OUR DIVINES, *commonly called* CALVINISTS, *& declaring himselfe to consent with the* LUTHERANS; *in this point he hath these words*; That PETER was Saved, &c.

MOUNTAGU.

MAy not your Sense deceive you in the *Savor*? The Object we know is often represented unto the Sense, not as it is, but as it seemeth. If your Sense be out of frame, the *Savor* of *Arminianisme* may deceive you; and you may *strongly* sent that which is but weake. Now, who can help this?

Touch-

Touching this point, I beleeve, because I see the experience; such as your selves can nor relish nor *savour* any thing but only God's secrets. For you and men of your *Companie*, are never at quiet with God's *Arcana Imperij*: can never let his eternall *Predestination* alone. The most ordinarie Theame of your (as I am given to understand) and their popular Preachings, is touching that *comfortable* Doctrine of *Election* and *Reprobation*. M. MOUNTAGU rubbed somewhat upon this sore, thus: That *Men in Curiosity have presumed farre upon, and waded deepe into the hidden secrets of the Almighty*. And you, amongst others, being galled, as guiltie have winched at it. and hence it is, that He seemeth so *strongly to* SAVOR of *Arminianisme*, who would not have you meddle beyond your modell, but keepe and containe your selves within the bounds of Christian sobrietie and moderation, and *savor* of S. PAUL's counsell, *Sapere ad sobrietatem*.

He *savoreth* of *Arminianisme*: but how ARMINIUS *savoreth*, we shall smell it if we can, and finde it at leisure. For having but named Him, you fall hote upon *Lutheranisme*, and of M. MOUNTAGU's consent with Them: as if *Arminianisme* & *Lutheranisme* were two words of one signification; or in this point *Lutherans* and *Arminians* were divided; or as if in your heare you rambled up and downe, and could not well resolve what to fasten on. Will you have

have the Imputation runne thus: *The* XXX *chapt. favoreth strongly of* Arminianisme, and *Hee declareth himselfe therein to consent with the* Lutherans: two severall acts upon different objects. Or shall it be that *He favoreth so of* Arminianisme, *because he declareth himselfe to consent with the* Lutherans? If *Lutheranisme* and *Arminianisme* be distinct, here is an Error committed by these Informers against *Error*, that I am not presented upon point of *Lutheranisme* in the Title, as well as upon point of *Arminianisme*. If not different, but the same, *Lutherans* were in Being and in name, when ARMINIUS was not hatched, nor in the shell. And if it be an Error of ARMINIUS, which was the positive Doctrine of *Lutherans* and LUTHER before ARMINIUS was borne, why is ARMINIUS entituled unto that which is none of his but M. LUTHER's? Why is M. MOUNTAGU accused of *Arminianisme*, said to *favor* of *Arminianisme*, rather than of *Lutheranisme*? both in this being one and the same thing. There lyeth here a *pudd in the straw*. I can ghesse at the cause: a tricke of your *Brotherly* charitie. Because LUTHER's opinions were not Dangerous; but ARMINIUS errors are Dangerous. For wee are told in their Insinuations, that THIS Arminianisme *hath infested, and had brought into great perill the* STATES *of the United Provinces, if the* KINGS MAIESTY, *by his gracious care and providence, had not helped to*

quench

quench the fire. Scilicet, as of old the Pagan Idolaters accused Christianitie of all those calamities which befell mankinde, *Postquam esse in mundo Christiana gens cepit*, as ARNOBIUS speaketh. *Blessed* be the PEACEMAKER amongst men: the Generation of that faithfull One shall be ever blessed. And blessed be that MAN of PEACE in ISRAEL for ever. The reward of the Righteous rest upon his *Royall Person* and *Posteritie*; and the faithfull promise of that GRAUND-PEACEMAKER betwixt Heaven and Earth, be sevenfold returned into his bosome, whose Princely Care and Providence is not confined within the surroundry of the foure Seas, but enlarged *ultra* unto his neighbours, those *United Provinces*, primarily and before all. But for this particular, Sirs Informers, can you speake upon knowledge (for I must confesse my ignorance and small intelligence in matters of this kinde, both for action and speculation) that there was no other Snake lurking in Covert: nothing else but the simple difference about these School points of *Predestination, Free-will, Finall perseverance*, which had so almost indangered the state of those *United Provinces*? Did no craftie Interloper (are you sure of that?) put in his Stock among those brawling Bankers? Did no wiser men or man worke upon, perhaps, exasperated mindes, or exasperate minds to worke upon, as it hath hapned elsewhere, in points of controverted

Divinity, called into question or maintained on foote, that Religion may serve for a stalking horse to catch fooles, and be Pretended to serve turnes? Surely those very points being Scholasticall speculations meerly, and as farre from State-businesses, as Theorie is from Practice, are not of themselves *apte nata* to breed dangers: Those so *dangerous* opinions in the *Neatherlands*, have beene as freely quarrelled and as fiercely pursued in the *Vpperlands*, of as long time, without all *danger* but of Tonguetryall. And why should they be so *dangerous* here? Those Classicall projects, Consistoriall practices, Conventuall designes, and Propheticall speculations of the Zealous *Brethren* in this Land, did not [illegible] time as Anarchie, popular confusion, *Dangerous* indeed to Prince and People: State Civill and Ecclesiasticall may well come under this *Information*, as being active in Front, and not only upon the Reare. Why informe you not against the Fomentors of them? Would you not take it ill if your selves were traduced as *Dangerous* indeed, who do more than upon the Bye incline unto them? But I am loath to touch here, or to meddle beyond my slipper. The State is not the Subject of my Profession. I pray for the prosperitie of Prince and Polity, but let their courses alone to whom they concerne. I excuse not ARMINIUS or *Arminians* in any misdemeanor, onely let not Inno-

innocencie in different Opinions, be calumniously traduced without cause. M. Mountagu in his owne particular, is knowne, hee giveth God the praise therefore, no better than your selves, or any of your Sect, be they who they will be, to foment neyther Faction in State, whereof he is incapable; nor Schisme in Church, whereto he is not inclinable: having all his Studies addressed, and Prayers directed to one end, to make up, if it were possible, the rents in the Garment of CHRIST IESUS, the breaches and ruines in the CHURCH: for which cause, it is apparant, They cannot endure Him, *Quibus quieta movere magna merces:* and live well, fare full and fatt by *Fishing in troubled waters.* There is One GOD, One Faith, One Hope, One Baptisme: not dividing, but composing Christ in his Members and Profession.

Comparisons are odious, yet sometime necessary. Gall and Vinegar are corrosive, but must sometime bee used. There is never a Saint-seeming and Bible-bearing hypocriticall *Puritan* in the Pack, a better Patriot every way, than the man that hath *Delivered* such *dangerous Errors.* Your goodly glozings and time-serving colludings with the State, are but like Water-men upon the *Thames*, looking one way, rowing another way. Your *Holy Cause*, you see, will not succeed by opposition, therefore you come up, and seeme to cloze with

the Church of *England* in her *Discipline*, to use the Crosse, and weare the Clothes: but for her *Doctrine*, you waive it, preach against it, teach contrary to that which you have subscribed: that so through FORRAINE DOCTRINE, being infused secretly, and instilled cunningly, and pretended craftily to bee the Churches, at length you may winde in with FORRAINE DISCIPLINE also, and so fill *Christendome* with *Popes* in every Parish for the Church, and with popular Democraties and Democraticall Anarchies in the State. *God divide you first in* IACOB, *and scatter you in* ISRAEL. In this present Passage, who or what directed you, writing in, and bearing of the Church of *England*, unto this Division of OUR DIVINES *commonly called* CALVINISTS, and *Lutherans*, as *membra dividentia* and *ad oppositum*? YOUR *Divines*, forsooth. Of what Livery are you, or those YOUR *Divines*? Separatists from others, Singular, a Part, a Faction, a Division; or else, why YOUR *Divines*? Are not You and YOURS, Divines of the Church of *England*? If not, what make YOU meddling, nestling, roosting heer? Hy you hence to the Brethren of AMSTERDAM, where YOUR *Divines* are, if there be any such. For there they say all Religions may be met with: if a man have lost his Religion, there he may finde it: there are all Divines, the Divels and all. If yea; what make you with that Title

of

of OUR *Divines*? why divide you *non dividenda*? *Mine* and *Thine*, *Yours* and *Ours*, are not for *Vnity*; are not, or should not bee heard or once named in the Church of *England*. The Divines heere, are, or should be all of them Divines who hold, or should hold and maintaine the Doctrine established, and commanded to bee taught in the Church of *England*; which was never taught nor directed by the precepts, or wils, or fancies, or factions, or forgeries of men, and is not to be stiled *Lutheran* or *Calvinian*, but by such onely as mean to set up ALTAR *against* ALTAR, and to foment a Schisme in the Church. Such be YOUR Divines (it seemeth), who are cut out into Division: *Into their Secret let not my soule enter*. I am none, I professe, of that Fraternity, no *Calvinist*, no *Lutheran*; but a *Christian*. This I Declare, not that which you calumniate, that I adhere, first unto them, consent unto them, All of them, and Onely to them infallibly, who have been in their severall times Θεοδίδακτοι, taught of GOD; and Θεοπνεύστοι, enspired by GOD: secondly, unto those that are ἐκ διαδοχῆς, their true Successors, and τοποτερηταὶ, their Lieutenants; and so πατροπαραδοτοτερηταὶ, observers of the Rules and Traditions enjoined of old according to deduction from that Prime Rule, interpreting the HOLY SCRIPTURES, the Rule of faith, in places controverted and obscure (which is e-

ver in points of lower alloy), not according to the fancie and most what presumption of some one man, delighting commonly to oppose and thwart the streame of Antiquity, but according to the sense and meaning of those Times that drew water neerer unto the Well head, that is, to the APOSTLES, and their Successors immediately.

As for consent with *Lutherans*, I doe no where declare it. Shew me the place where I preferre them, commend them, once name them to this purpose. You never were so privie unto any thought of mine, that you could speak what I thought of them: concerning whom, I wish that they were men of more allayed spirits and calmer temper than they are, or doe shew themselves in opposition. And yet why may I not in some things as well, as soon, as lawfully consent unto them, as unto YOUR DIVINES, the *commonly called* CALVINISTS? IOHN CALVIN came after in time, and was but a Secondary unto MARTIN LUTHER, entring in upon his Labours and Reversions: and why should he challenge any priviledge of preferment above MARTIN LUTHER, that I may not as well & lawfully declare my self for the one, as for the other? In this Church and Kingdome, doth any *Rule, Canon, Law* or *Authority*, tie or command me to reverence the one above the other? to follow the one rather than the other? I may,

why

why not? consent with the *Lutherans*, rigid or mollified, in some things against the *Calvinists*; and in some other differenced opinions with the, YOUR *Calvinists* against them: why not? who tied mee more to the one, than the other? or to either, more than to BELLARMINE in some things against them both? Truth hath latitude and extension. No man that I knowe of, hath infallibilitie from errors assigned unto him *ex asse*. Truth is truth whosoever speaketh it: and St. AUGUSTINE did imbrace it from TYCHONIUS a *Donatist* in one particular, rather than the Tenents of Catholick Authors. What if I went thus far; or did so much declare my self to favour the *Lutherans* against YOUR *Divines*? Have I therein broken any Statute? transgressed any Canon? offended against Law? opposed Order? neglected any Authority? If I have, Declare against me: let me answer for it. If none of these take notice of YOUR *Divines*, what are private mens opinions unto me, who may bee as free in my opinions, as they are in theirs? But I doe not, as you inform, *Declare* any such thing: for to *Declare* importeth a publicke Act, an Assent upon acknowledgement. Doe I in this CHART. professe correspondency in the point controverted with *Lutherans*? Doe I any where, with them or others, beside the Church of *England*, the absolutest representation of Antiquity this day extant?

extant? What that Church beleeveth, I beleeve; what it teacheth, I teach; what it rejecteth, I reject: what it doth not tender, I am not tyed unto. I was bred a member of the Church of *England*, brought up a member of the Church of *England*; therein, by the meanes and Ministery of that Church, I received that Earnest of my salvation, when by Baptisme I was inserted into CHRIST. In the Union and Communion of that Church I have lived, not Divided with *Papist*, nor Separated with *Puritan*. Through the assistance of the grace of GOD's Spirit, which is never wanting unto any that seeke Him, I hope to live and dye in the Faith and Confession of that Church; than which I know none, nor can any be named in all points more conformable unto purest Antiquitie in the best times which I trust to make good against any and all those *Brethren* in evill, *Papists* and *Puritans* whosoever: who looking and running two severall waies, doe like SAMPSON's Foxes joine together in the taile. If there be in any writing, preaching, saying, or thought of mine, any thing Delivered or Published against the *Discipline* or *Doctrine* of THIS Church; I am sory for it, I revoke it, recant it, disclaime it. *Vultu laditur pietas*; if I have done so in any thing unto my Mother, in all humility I crave pardon, and will undergoe Penance. But the presumptions of servants, are not the Lords directions.

Eve-

Every one that prateth, readeth, lectureth, preacheth or professeth, must not look to have his *Theses*, *Lectiones*, *Harangues* or discourses, taken as the Dictates or Doctrines of our Church. Our Mother hath sufficiently made knowne her minde in her publicke, promulgated, authorized ARTICLES and COMMUNION BOOK; with those other, to which we have all subscribed, that are publickly interessed in the Priesthood and Function of this Church. *Hic rhodus, hic saltus.* These are those Passages, at which IEPHTHA's souldiers are to try the lisping EPHRAMITES in their *Sibboleth*. If heer I be concluded with that absolute *Decree* of *Predestination*, I yeeld. If no such Prescription or Tye be imposed, then μονώμην οἵπερ ὀρμέν, by your leave, *ringantur* the Faction, I minde (I may so doe) to continue in the opinion I am of.

YOUR DIVINES, as you stile them, concerning *Predestination*, beleeve and teach, That in the order of the causes of salvation and damnation, Almighty GOD, primarily, and absolutely, and IRRESPECTIVELY, did from all eternity decree and resolve; and semblably brought it so to passe in time, concerning *genera singulorum* and *singulos generum*, to make them vessels of honour or dishonour, to bring them unto life, or cast them off into death, to crowne them with glory and immortality, or plunge them into destruction and hell-fire

for ever. To bring this his Decree and unchangeable purpose to passe, it was necessary he should, and so he did, purpose, and so effect the creation of man and all mankinde, necessarily also, unto life or death. So that the *major* part of mankinde by farre, perishing everlastingly from GOD, did so perish, because GOD had decreed irreversibly and irrespectively, that they should so perish, and indeed made them that they might so perish inevitably. For the will of GOD is the necessity of things, say YOUR *Masters* out of S. AUGUSTINE misunderstood. This is no malitious relating of the doctrine of YOUR Side, that delight to be stiled *Calvinists*. The first counsell, purpose, and decree of GOD was this: Before the works of his hands of old, meerly and irrespectively to declare his power (I cannot say his justice), and what hee might and would doe upon his creatures, *for his glories sake, he made the wicked* AGAINST, *nay* FOR *the day of vengeance*. The means to bring this his purpose to passe, was Creation; and the cause of his creating man, was to effect its

CALVIN, *Instit.* 3. 21. 5. *Praedestinationem vocamus aeternum* DEI *decretum, quo apud se constitutum habuit, quid de unoquoque homine fieri vellet. Non enim* PARI *conditione* CREANTUR *homines: sed alii vita aeterna, alii* DAMNATIO *aeterna* PRAEORDINATUR. *Itaque prout in alterutrum finem quisque* CONDITUS EST, *ita vel ad vitam, vel ad* MORTEM

TEM PRÆORDINATUM *dicimus. Hanc Deus non modò in singulis personis testatus est, sed speciem ejus edidit in totâ* ABRAHÆ *sobole. Unde palàm fieret, in ejus arbitrio esse qualis cujusque Gentis futura sit conditio.* Thus the Founder of your fancies, in expresse words. Can you find this so ruled, so taught, so prescribed in our Church? or articulated unto our Teachers? *Predestination unto life* (saith the XVII. *Article*) *is that everlasting purpose of* GOD, *whereby, before the foundation of the world was laid, he hath constantly decreed, by his counsell secret unto us, to deliver from curse and damnation those whom he hath chosen in* CHRIST, *out of mankinde, and to bring them* BY CHRIST *unto everlasting salvation, as vessels made to honour.* In which, the Church speaketh onely unto Election; toucheth not upon Rejection, Reprobation, or Desertion and Dereliction rather: and in that also goeth no further than *adesse rei*; First, that there is a Predestination by GOD unto life. Secondly, that it was an Act of his from everlasting. Thirdly, that he founded it, and resolved for it, in the Man and Mediatour CHRIST, both for the purpose and performance. Fourthly, that it is and was of some speciall ones alone, elect, called foorth, and reserved in CHRIST; and not generally extended unto all mankinde. Fiftly, the which purpose and counsell of his is like himselfe, unchangeable, done according to the counsell

of his will. This is all that I can finde touching that Purpose and Decree of GOD. Then ensueth concerning the putting it in practice and execution; in their calling by grace, justification freely, and adoption of sons; in conformity to Christ, study of good works; and then, when these are done, to finall consummation in glory. All which I constantly professe and beleeve: and I adde, that according unto this Doctrine, a curse is presupposed, a state of damnation and wo intended; out of which they are delivered, whom hee electeth in CHRIST: into which how they came, how they were plunged, the ARTICLE doth not speak. YOUR Teachers declare expressely, it was GOD's positive, peremptory, prime, irresistable Act: they were cast into it by GOD irrespectively, because he would doe it; they were thereunto appointed by himself, for himselfe, and his own pleasure; and being so appointed by his will, were ABSOLUTELY NECESSITATED thereunto, that they could not possibly resist his will, alter his purpose, prevent his Decree, nor avoid the effects of his pleasure. For *aditum vitæ* PRÆCLUSIT, *exitio* DEVOVIT. *Ibidem. Sect.* 7. Now, what inferences and hideous consequences will ensue, the *Papists* and *Lutherans* doe not spare to speak, and presse to purpose: and you cannot avoid, to my poor understanding, their conclusions. The Church of *England* is not heerto liable; cannot bee char-

charged with it; must not, for YOUR sakes, be put to avow or justifie it, which in wise moderation sinketh downe by this Temper; *To have* GOD'S *promises in such wise received, as they be* GENERALLY *set forth to us in holy Scripture,* and doth not insolently presse into GOD'S Secrets.

CHAP. VI.

Dangerous consequences brought by Others, upon the *Irrespective* Decree.

INFORMERS.

IN *this point he hath these words*: That PETER was saved because God would have him saved *Absolutely*, and resolved to save him so, *Necessarily*, because hee would doe so.

MOUNTAGUE.

IT is true, in this point I have these words indeed; not as mine, but as yours. For relating the Doctrine briefly of YOU *Calvinists*, as you are and would be called, I propose it exemplified, as your use it, &c. but withall I added, which is also your Doctrine, and I go no

further there, *that* IUDAS *was damned of necessarily, because that* GOD, *as absolute to decree, as omnipotent to effect his decree, did primarily so resolve concerning him, and finally so conclude as touching him,* WITHOUT RESPECT *of anything but his owne will.* Is not this the manifest, direct, plaine, and expresse doctrine of Him, whom you professe to follow? of whom you glory to be denominated? Nothing is by me ascribed unto your Side and YOUR Doctors, but an absolute and irrespective necessitating Decree, concerning man *in utramq; partem*, and concerning all the effects of *Predestination*. I brought no inferences to presse you withall; such as are commonly and odiously made against you by Opposites; *Papists, Lutherans, Arminians*, or if there be any else, whose virulent invectives and strange, though too true, imputations I like not, I used not. I did not charge you with making GOD the AUTHOR OF SIN; nor that GOD, who calleth himselfe, as hee is, the *Father of Mercies*, made the greatest part of mankinde with intent and purpose to PERISH eternally; to DAMNE them for ever into, and in Hell fire. That every man is, as hee is predestinate, a Sinner, or Beleever, NECESSARILY, unavoidedly. That the Reprobate are incited, on, and PROVOKED to sinne by GOD. That GOD was the Author of IUDAS treason, and the like. None of these dropped out of my pen against you: therefore that *De-*

prevarication of YOUR Doctrine, or *odious relating* of it, or *mine*? That which I relate, is confessed by your selves, That PETER *could not perish*; JUDAS *could not but perish*. Whether this be good Catholick doctrine, I did not touch.

CHAP. VII.

Lutherans averse from the doctrine of *Calvinists*. The moderation of the Church of *England* in these great and unsearchable mysteries. The *Author's* submission thereunto. The doctrine of *Predestination*. Man the Author of his owne destruction, and not GOD. The doctrine of *Antiquity* contemned by *Novellers*. The Synod of *Dort* no obligation to us. The saying of DIODATE. The *Articles* of *Lambeth* forbidden by

by Authority. *Forraine Doctrine* maintained, to bring in *forraine Discipline*. The Church of *England* no Patroneſſe of Novell opinions.

INFORMERS.

BVt I make the world beleeve, *that the Church of* England *doth oppoſe the doctrine of* abſolute *and* irreſpective *Election*, which the SYNOD of DORT concluded upon, and determined; and *that it agreeth with the* Lutherans *in this point.*

MOUNTAGU.

DOE *I make men Beleeve it?* How can you tell, that the world is ſo perſwaded through my words? It is probable enough that the world thought ſo, and *Beleeved* ſo, before that my name or the *Gaggers* came into play among you, or were heard of in the world. And for the *Lutherans*, this is all I ſay; *The Lutherans abhorre it*, *It*; that is, That opinion, as I then ſpake indefinitely, not impoſing it on you, or YOUR Divines: as gently as I could, as tenderly as was poſsible. And I pray you, for the *Lutherans*, is it not ſo?

out

out of your knowledge of heare-say, doe not they deteſt it as *horribiliter in* DEUM *contumelioſum, & generi humano perniciosiſsimum?* and that ſo farre, with ſuch vehemencie (as their cuſtome is, in every thing to be vehement and violent) that they ſticke not to profeſſe, they will rather come off roundly unto *Popery* againe, than joine with YOUR Divines upon any termes, in theſe Queſtions of Preſcience, Perſeverance, Election and Reprobation. wherein they ſay, that by your Tenents, *Non Diabolus ſed* DEUS *erit* AUTHOR *mendacij*: GOD, not the Divell, is made AUTHOR of ſinne.

But concerning the *Church of* England's *conſenting with the* Lutherans, your Gloſſe corrupteth my Text. I ſay no ſuch matter. That which I ſay, is this. The *Gagger* objecteth unto us, as held by us, that which you call the *Doctrine of* YOUR *Divines*. My anſwer thereto, is Negative: *Abſq; hoc*, no ſuch matter. For the *Lutherans* in *Germany* doe deteſt and abhorre it: the Church of *England* hath not taught it. And yet this is not enough to inferre, that we conſent with the *Lutherans*, eyther in their Abhorring and Deteſting of it, or in thoſe Opinions which they hold againſt it; except there could be given, *Nihil tertium*. I adde: The Church of *England* doth not Beleeve it: and why may I not ſay ſo, except you ſhew the contrary, or bring me forth a Creed, a Canon, a Concluſion in being, for Be-

leeving it, in the Church of *England*? What our Church resolveth touching this, is ῥήτως resolved in the XVII. *Article*: the very words of that *Article*, being expressed in tearmes, as farre as concerned that Decree. But touching the execution of that eternall purpose, both for inchoation by Grace here, and consummation in Glory hereafter, thus much is tendred in the selfe same place and *Article*: *Therefore they that be indowed with so excellent a Benefit from* GOD; *be called according unto* GOD'S *purpose, by his Spirit working in due season. They through* GOD'S *grace obey that calling: they be justified freely: they be made sonnes of* GOD *by adoption: they be made like unto the Image of his onely begotten Sonne* IESUS CHRIST: *they walke religiously in good workes; and at length by* GOD'S *mercy attaine unto everlasting felicity*. In all which passage, both containing GOD'S Decree, and execution of that Decree, is not one word, syllable, or *apex* touching your absolute, necessarie, determined, irresistable, *irrespective* Decree of GOD, to call, save and glorifie, S. PETER for instance, infallibly, WITHOUT any CONSIDERATION had of, or REGARD unto, his FAITH, OBEDIENCE, REPENTANCE, and to condemne IUDAS, as necessarily, without any RESPECT had at all unto his SINNE. which, say I there, and I say truely, is the private fancy of *some* particular men: and, as I conjecture, you are professedly of those SOME. And whereas you

would

would *make the world beleeve*, that *Ecclesia Anglicana Calvinistat*; as if he were the father and founder of our Faith; as if our Beleefe were to be pinned unto his sleeve, and absolutely to be taught after his *Institutions*: shew mee good warrant for it, and I yeeld. I may rather say, that The Church of *England* hath opposed this doctrine, because that many of the Learned (your selves will not denie) in that Church, and most conformable unto the Discipline and Doctrine of the Church, have mainly opposed it: and the Church it selfe hath directly and in EXPRESSE words overthrowne the ground therof, in teaching thus; that a Iustified man, and therefore Predestinate in your doctrine, may *Fall away from* GOD, and therefore become, *not the Childe of* GOD. The truth is, our Church, in these deepe and high points, hath in great Wisedome and Prudence, gon on warily and suspensely; not presuming, ἀμύητοις χρῆσι, καὶ τοῖς ἀνίστοις, (as you and YOUR Divines have done and doe) to conclude upon GOD's Secrets: not straighting & narrowing of mens consciences, by determining specially, in those Mysteries, at which that great Apostle stood at gaze, with ὦ βάθος: and, ὡς ἀνεξερεύνητα. and, τίς ὄγνω; Would you and your Partie bee advised; I would counsaile you that, which I desire to follow in this particular my selfe.

Ne curiosus quære causas omnium
Quæcunque libris vis Prophetarum indidit
Afflata cœlo plena veraci DEO.
Nec operta sacri supparo silenty
Irrumpere aude, sed prudenter præteri.
NESCIRE VELLE QUÆ MAGISTER MAXIMUS
DOCERE NON VULT, ERUDITA EST INSCITIA.

I must confesse my dissent thorough and sincere from the Faction of novellizing PURITANS; men intractable, insociable, incompliable with those that will not *ædificare ad dissensiones*; but in no one point more, than in this their *desperate* doctrine of *Predestination*. In which as they delight to trouble themselves and others; in nothing more: so I professe, I doe love to meddle, nothing lesse. I have not, I did not desire, nor intend to declare my owne opinion in that point (evermore with reservation of my dutifull consent with and unto my Mother): for I needed not doe it, being not forced so to do in following of the *Gagger*: but because I am challenged for *Dangerous doctrine* therein by the Informers, and for *Arminianisme*, or *Popery*, or I knowe not what; I shall, as I can briefly, and plainly without scholasticall obscurities, set downe what I conceive of this Act of GOD

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(setting by all execution of purpose) or Decree of *predestination*. Take it as I conceive it, and so shall professe it, untill I am informed and ascertained, that the Church of *England*, whereof I am a member, believeth and teacheth all otherwise than I conceive of it.

First, whatsoever GOD willeth, cometh to passe in Heaven and in Earth. πᾶν ῥῆμα is possible with him. If it be ῥῆμα once, or βούλημα, it is also πρᾶγμα, or shall be in due time. For accordingly as he willeth things should, so doe they come to passe. And as they do come to passe in due time, so he would have them before all times so come to passe. The one is Originall of the other: and the one is Evidence of the other. GOD's Decrees are eternall, from everlasting, as all his purposes are, as himself is; like himself, who is *Tota simul & perfecta possessio sui*. So, as in Him considered, there is nor *prius* nor *posterius* of his decrees: but considered in effects, and *quoad Nos*, one thing may be said to be first, second, or third, in nature, time, and being; before, or after another. GOD being *sibi solus, ab æterno*, from everlasting, alone himself, and beside himself nothing, the first thing he did, or possibly and conceiveably could doe, was to determine to communicate himself, and did so accordingly, *primò, primum*, communicate himself out of his Aloneneſſe everlasting unto somewhat else. For Communication is an

Act of Goodnes the prime Attribute of God respectively; as even the Heathen man could say, *Deus est optimus & maximus, & quidem prius optimus quam maximus.* All communication is, and needs must be conceived to bee, at least, betwixt two; being an effluxe, emanation, issuing from and motion betwixt termins. God alone could not *communicare vt, suus* or *de suis*, but by producing an Object communicable, to whom or which he might impart as; and what he pleased. Which, when nothing was at all but himselfe, must and doth put us upon another purpose and Act of his, to Create; which is, framing of somerhing out of meere nothing: nor can possibly any other Act, or resolution and counsell prevent this, much lesse that of *Predestination*, yet unheard of. As is the Cause, such is the Effect; especially, a Totall, Sufficient, Immediate Cause. The Created was then, and could not bee but so, like the Creator, that is, good: and accordingly wee have that *Elogium Creaturæ*, *All things were exceeding good.* But Good is, and must be of a double alloy; Changeably, or else unchangeably good. Thus good, is only God; without beginning, not to have end; without change or shadow of change. Man thus made by God good as otherwise than so he could not be, was yet made by him changeably good; in as much as, that being created, otherwise than so, hee must not, nor could bee.

CICERO, 1. *de Divin.*

Good he was, but Bad he might be: Righteous, out of the hands of GOD; but left unto himself, in the hands of his owne counsell, unrighteous. That, changing state of Being, if haply he should change, his alteration might be his *owne* Act, imputable to *himselfe*, not his *Maker*; his endowments must be such, as, unlesse himselfe would, none else could hurt or annoy him. And such indeed they were, so sufficient in themselves, able to hold out against opposition and assault, unlesse basely and cowardly hee would betray the Fort upon summons of a Foe. Thus he did: so he served himselfe. Using his freedome of will not well as he ought, he lost his freedome, undid himselfe and his whole race, then in his loins. EVE took up sinne from the divell upon lone: ADAM by Consent acknowledged the band, *& usura creuit Posteritas*. For being the root and originall of all mankinde, hee received what he had, for himselfe and his; and lost what he forfeited, for them all. Falling thus from GOD, hee fell not alone: his posterity were together with him plunged into one bottomlesse pit of perdition, and masse of damnation, through their *owne* fault. Thither they fell: not there were they put. GOD made not man unto destruction: much lesse did he make him to destroy him. As GOD's Acts are in Production, so were they formerly in Intention. But Creation was before Fall or Restoring:

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therefore: so was it also in GOD's purpose. Thus farre we have gone, and not a word of *Predestination*: for how could it be in a Parity? There must needs first be a disproportion, before there can bee conceived *Election* or *Derelliction*; unto which we are now comne in the masse of perdition, as they call it. Wherein all alike beeing plunged actually, GOD passeth by, looketh on, considereth intuitively, once, at once, *singulos generum, genera singulorum*, in that very wofull plight. He had compassion on them: so EZECH. phraseth it, XVI. *When he saw them in their bloud*; and out of his mercy, in his love, *motu mero*, not otherwise, stretched out to them deliverance in a Mediatour, the Man IESUS CHRIST, and drew them out that took hold of mercy, leaving them there that would none of him: There whither they had fallen of *Themselves*; not whereinto *He* had throwne them headlong, out of his meer *irrespecting* will, because hee would; through his absolute power, because he could; with the irresistable *necessity* of an inevitable Decree, creating them to perish everlastingly. This is enough, absolutely to free and to acquit GOD from being AUTHOR of SINNE, which hee so detesteth; or *Author* of *death*, which hee made not; to which he is an enemy, as being Life: and from being *Author* of *destruction*, which is meerely of our selves; he being *Pater misericordiarum*,

and

and wholly, freely, and desiredly, giving, occasioning, procuring, effecting our salvation day by day. If this bee *Arminianisme*, *esto*. I must professe it. Ἐπεὶ, εἰ μὴ τοῦτό ἐστιν, ἀλλὰ καθ' εἱμαρμένην πάντα γίνεται, οὔτε τὸ ἐφ' ἡμῖν ἐστιν ὅλως· *For unlesse it be so, and that, not according to unchangeable necessity, there is not any thing in our power at all*, saith IUSTIN MARTYR in his Apol. Nay, Εἰ μὲν εἱμαρται, τόνδε τινὰ ἀγαθὸν εἶναι, τόνδε φαῦλον, εὖ ὅτος ἀπόδεκτος, οὔτε ἐκεῖνος μεμπτέος· *If it be absolutely determined, that one should bee good, another bad; the one cannot be approved, nor the other rejected.* For, *justitia non erit justa*, saith FULGENTIUS, *si puniendum reum non invenisse, sed fecisse dicatur* DEUS. But *præscivit peccaturos: non prædestinavit ad peccatum.* The reason is irrefragable, *stante* the Nature of our GOD: *Nunquam ad hoc hominem potuit prædestinare, quod ipse disposuerat, & præcepto prohibere, & misericordiâ diluere, & justitiâ punire.* Ἀλλ' εἱμαρμένην φάμεν ἀπεράβατον ταύτην εἶναι, τοῖς τὰ καλὰ ἐκλεγομένοις, τὰ ἄξια ἐπιτίμια, καὶ τοῖς ὁμοίως τὰ ἐναντία τὰ ἄξια ἐπίχειρα· *But that inevitable necessity which wee have heard of, is, that they who make choice of the better part, have allotted them their portions according to their deserts.* and semblably those that go on to doe ill, have proportioned assignements devised unto them. *Nam si omnem malignitatem, & si tantam malitiem excogitatam,* DEUS, *exactor innocentiæ, odit, indubitatè, quæcunq; condidit, non in exitum operum constat condidisse*

Pag. 151 edit. ROB. STEPH.

Ad MONIMUM.

didisse quæ damnat, licèt eadem opera, per ea quæ condidit, administrentur. Quando hæc sit tota ratio damnationis, perversa administratio, conditionis à conditis, in the opinion of TERTULLIAN; and not any previous, NECESSITATING Decree. So that Θεὸς ἀναίτιος, GOD cannot be blamed nor accused, in the judgement of CLEMENS ALEXANDRINUS, because Κακῶν Θεὸς ὅπωτε αἴτιος, GOD *is no causer of what is evill*: which the Heathens saw and taught, as hee there at large discourseth out of them. And children have read it in the Poet,

TERT. *de spectac. ca. 2.*

CLEM. ALEX. *Strom. 5. pa. 261*

Ἐξ ἡμῶν γὰρ φασὶ κακ' ἔμμεναι, αὐτὰρ ἐκεῖνοι
Σφῆσιν ἀτασθαλίῃσιν, ὑπὲρ μόρον, ἄλγε' ἔχουσι.

They accuse GOD, *but the cause is in themselves. Their owne disposednesse to evill, no necessitating Decree, maketh them so liable unto just punishment.* As if he had read it in the wise man, GOD *made man right, but he sought out many inventions.* Γεγόναμεν, ἵν' εὐπαθώμεν. Εὖ πεπόνθαμεν ἐπειδὴ γεγόναμεν· τὸ γὰρ ἀπόδεισον ἐπεσιδήμεν ἵνα τρυφήσωμεν. ἐκπεπτώκαμεν, ἐπειδὴ παρέβημεν. *We were made*, saith NAZIANZENE, *that we might be well and happy; and such we were, being made, estated in Paradise, of Felicity there to enjoy pleasure in aboundance. we forfeyted our seisure, upon our owne Transgression.* Home, and pithily as his stile and phrase is, concise and sententious, not diffused. His fellow and faithfull ACHATES, in course of life and studies, Great S. BASIL, hath a Sermon to the

ECCLES. 7. 31.

S. GREG. NAZ. *Orat. 42. pa 696.*

the purpose, That GOD *is not Author*, or *Cause of Evill*; neither *pœnæ* nor *culpæ*, as they speake. That *malum pœnæ*, is from *culpa* meerly originally; that *culpæ malum* is of man himselfe, καὶ τὸ οἰκείας αὐτοῦ προαιρέσεως. not out of any positive act of GOD upon him; which he instanceth in PHARAOH, whom GOD, saith he, *found* so, did not fashion or *make* so: and having in long suffering forborne him long, *Ne sic quidem morti illum tradidit, donec ipsemet se præcipitem dedit. And though we reade* (saith he) *in the Apostle of* Vessels of wrath, *fitted and disposed unto Perdition*, Μὴ κατασκευήν τινα πονηρὰν ὀνηθῶμεν εἶναι τὸ Φαραῶ. *Let us not so conceive it, as if* PHARAOH *had beene made an evill vessell: for in so saying, or opining, we transfer the fault in Him, from Him, to* HIM *that made him. But reading in the Text of the Apostle,* Vessels, *conceive it so, and beleeve it, that All we, and every one of us, were, and was made,* πρὸς τι χρήσιμον, *for and to some profitable and behoofefull use.* S. PAUL saith, that *vessels of dishonour*, if they be *purged*, may *become vessels of honour*. which were impossible, if GOD had made them so, and inevitably decreed them to continue so for ever. Therefore S. BASIL might well bid us take heed of that sense. And because ADAM was the root of all, and ADAM's case an exemplar of all mankinde, concerning ADAM he writeth thus: *Erat prius* ADAM *in sublimi constitutus, non loco quidem, sed arbitrio, cum statim animâ imbutus, in Cœlum*

S. BASIL. *Hom. Quòd* DEUS *non est Author malorum.*

2. TIM. 2. 20, 21.

lætus suspexit, & majorem in modum ob illa visa gavisus, amore ardenti complecteretur eum, cujus munere tanto frueretur beneficio, & vitâ donandus esset immortali; ubi vocis divinæ, & commercij fruitus societate cum Angelis ex æquo & Archangelis, æternùm regnaret. Qui luxurians veluti præ satietate, corporea prætulit intellectualibus, atq; ita excidit paradiso, & depulsus est spe illâ immortalitatis. And then concludeth: οὐκ ἐξ ἀνάγκης κακὸς, ἀλλ' ἐξ ἀβουλίας. *He became evill,* NOT NECESSITATED ANY WAY, *but through his owne misadvisednesse.* διὰ τοῦτο καὶ ἥμαρτε, διὰ μοχθερὰν προαίρεσιν ἀπέθανε καὶ διὰ τὴν ἁμαρτίαν. *Thus hee fell to transgresse, through his wicked owne-will; and because of transgression, was lyable unto death. Nor was there any absolute Decree passed upon* IUDAS, *to make him a Traytor,* ἀλλ' οἴκοθεν κινούμενος, ἐπὶ τοῦτο ἐτράπη· δείκνυσι, ὅτι αὐτομάτως, καὶ ἐξ οἰκείας γνώμης ἐπὶ τὸ παράνομον τοῦτο τόλμημα ὥρμησεν, ἐξ οὐδεμιᾶς αἰτίας κινούμενος, ἀλλ' ἀπὸ τῆς πυγαζούσης ἔνδοθεν κακίας ἐπὶ τὴν προδοσίαν τοῦ δεσπότου ἑαυτὸν ὠθήσας. *Of his owne proper motion hee undertooke the Treason,* saith CHRYSOSTOME, *to let us know, that of his owne accord, and mind therto disposed, he ran headlong upon that audacious transgression, no way moved or caused, but onely that a wicked heart within* Him *issued out that Treason, into which he thrust himselfe.* Unlesse from damned Hereticks, or stoicall Philosophers, I never yet read in Antiquity, of anie prime, previous, determining Decree, by which men were IRRESPECTIVELY denied grace, exclu-

S. CHRYSOST. *tom. 5. pa. 551.*

excluded from glory, or enforced to ſalvation; as they muſt be, that cannot periſh if they would, nor can be ſaved though moſt they deſire. DEUS *quippè, apud quem non eſt iniquitas, & cujus univerſæ viæ miſericordia & veritas; omnium hominum bonus Conditor, juſtus eſt ordinator. Neminem indebitè damnans, neminem debitè liberans. Noſtra plectens, cùm punit noxios. ſua tribuens, cùm facit juſtos. Nam nec damnati juſta querimonia, nec juſtificati verax eſt arrogantia, ſi vel ille dicat, non meruiſſe ſe pœnam, vel iſte aſſerat, meruiſſe ſe gratiam:* ſaith PROSPER. and what S. AUGUSTINE taught in this point, the world knoweth. PROSP. *de vocat. Gent. l. 1.*

But it mattereth not now (as it ſhould ſeem by theſe Promoters) what hee or his compeers taught; nor much what the Church of *England* tendreth: we muſt be confined unto *Forreyne* opinions, of ſome late Writers, and tyed to the Concluſions of *Dort*. I derogate nothing from that *Synode*, nor any particular man in that *Synod*. For thoſe Divines that were there of our Church, the Principall of them ſometime was my worthy friend and acquaintance; ſince is my Reverend and much reverenced *Dioceſan*: the *major* part of them were my ancient acquaintance likewiſe, and one of them brought up with me of a childe. ſo that perſonall reſpects rather ſeeme to affie me unto that *Synod*. And indeed I doe reverence the Convenors for their places, worth, and learning;

× Bp. Davenant. † Dr. Goad.

ning; but I have nothing at all to doe with their Conclusions, farther than they doe consent and agree to and with the Conclusions and Determinations of that *Synod* of *London*, which established the Doctrine of our Church, to which I am bound, and have subscribed. If those Conclusions goe along with these, I embrace them willingly, will stand unto them, and as I can, propugne them. If they be *Contrà*, I will none of them: if *Præter*, I may choose to receive them. For I am not bound unto them; no Law directeth me: the Church doth not compell me. The *Synod* was *Forinsecus*, and but partiall. I see no reason why any of those worthy Divines of our Church there present, should take any offence at my dissenting, who had no authoritie, that I know of, to conclude me; more than I do at them for differing from me in their judgements. *Quisq; abundet in sensu suo.* For I am not yet acquainted with any obligatory or compulsory act for or to the contrary, whereby the Church in generall, or any man in particular, is bound or tyed to receive, abbet, maintaine or beleeve all, or any of the Articles concluded on in that *Synod*, farther than they agree with the AUTHORISED *Doctrine* of the Church of *England*, whose *Discipline* in that and in other * DUTCH *Synods*, is held unlawfull. What Ends men had in that *Synod*, I know not, nor am curious to enquire: how things were carried, I as little under-

* *Harm. Synod. Belg. cap. 13. can. 8.*

understand or care. Whether any or all subscribed absolutely or with protestation, I cannot tell. Let them looke unto it, and answer for it, whom it doth concerne. This I am sure; IOHN DEODATE, Minister and Professor in the Church of *Geneva*, and imploied unto that *Synod* of *Dort* from his Countrey, being lately with me at *Eaton*, professed there unto mee his owne opinion in some points contrary to the conclusions of *Dort*; as also the dissension of their Church at *Geneva*, from the PRIVATE *opinions* (as he called them) of CALVIN and BEZA. And I am as sure, that the Church of *England* never so concluded nor determined it in her Doctrine. I am sure it hath been opposed in the Church of *England*; otherwise taught and professed in the Schooles when I was an Auditor there. It hath been prohibited to be enjoyned, and tendred, or maintained as the Authenticall Doctrine of our Church, by Supreme Authority, with sharp reproof unto those that went about to have it tendred, then, when those Conclusions or Assertions of *Lambeth*, as they are called in the Conference at *Hampton* Court, were upon sending downe to the Universitie of *Cambridge*; likely enough to have beene there applauded by some, through the opinion of the great worth and learning that they had of the then Professor, a thorough man every way upon YOUR Side, and an earnest Promoter

D. Playfer.

moter of the novell opinions againſt other learned Divines, part dead, and yet part alive. Since which time, at the Conference of *Hampton* Court before HIS MAIESTY by Doctour BANCROFT, the then Lord Biſhop of *London*, it was ſtiled, againſt the *Articles* of *Lambeth*, then urged by the *Puritans*, a *Deſperate* doctrine (as I take it to be) without reproof or taxation of any. And can wee conceive, this ſhould have been acted, ſpoken, or tolerated, againſt a Doctrine approved by the Church of *England*? Beſides, in all probability, the publick Doctrine of the Church of *England*, is not very likely to have been, or to be upon the Party of a Faction that hath ſo long had a Schiſme on foot againſt it, to bring in *Genevaniſme* into Church and State, wholly, totally, were it poſsible; at leaſt ſo partially, that *ſenſim ſine ſenſu* it might creep upon us: not as once, γυμνῇ τῇ κεφαλῇ, by oppoſing the DISCIPLINE *ex adverſo*; but by complying with That, formerly oppugned *cum infortunio*, to winde in with the DOCTRINE point *per* point: that men, being ſo ſeaſoned and infected with the ONE, may at length more readily, willingly, and ſooner incline unto the OTHER. It beeing ſo in the nature of man, that opinion ſettled for the excellent worth, temper, deſert and conveniency of any one invention or propoſall of ſome one man, men may be diſpoſed unto him in any

or

or all other things, though of another nature. Considering then your Side, your Comportments, your Ends, it is not in reason probable, that you should have the Doctrine of the Church on YOUR Side against Mr. MOUNTAGU; your affection to the Church, setting reason of profite and interest aside, being such as it is well knowne to be. Say I it is not probable? I say it is directly otherwise. For the Church holdeth and teacheth punctually, and that in the Opinion, and with the dislike of the Learnedst of *Your* Side, that *Faith*, true, justifying faith, once had, *may be lost, and recovered againe*: that *a man endued with* GOD's *holy Spirit, and enlightned with the Heavenly light, may* LOSE *that* HOLY SPIRIT, *have that Light put out, become like unto* SAUL *and* IUDAS; *may be brought into so vile a condition, that hee shall be thought meet for no other purpose, than to be condemned into Hell.* Now, to your own understanding, my good *Brethren*, can the Church of *England* be thought to patronize YOUR *Predestination*; and so farre to crosse and thwart YOUR *Perseverance?* It is your own; GOD hath appointed them to Grace & Glorie; GOD according to purpose hath called and justified them: therefore it is certain, that they must and shall bee saved infallibly. But if the Once justified by a lively Faith, may, in the opinion of our Church, lose that justification, they are not saved by an absolute necessitie,

IRRESPECTIVE, without relation unto their Repentance. For whatsoever thing may be otherwise than it is, is not necessarily to continue one way, and ever the same. DAVID and PETER, falling as they did, unless they had repented, as also they did, should have perished eternally; which, because they repented, they did not. *Certissimè liberantur, qui liberantur.* No man taketh CHRIST's sheep out of his hand; none of GOD's Elect doe perish for ever. which although it be true, it is so true, upon supposition of the meanes, Faith, Repentance and finall Persevering in Obedience: without which they are none of GOD's Elect, nor belonging to CHRIST; these being the appointed instrumentall causes of all their salvation, as the proper immediate cause of the wicked's destruction, is their impenitencie, infidelity, and disobeying GOD: which the very Synod of *Dort* denieth not, that define, *the wrath of* GOD *to remaine on them that Beleeve not*: That *life eternall is for them that Beleeve*: which calleth them *Praeteritos*, or *non Electos*, that perish a Title that cannot accrue unto those that, as the Doctrine of YOUR Divines was at least, were made by GOD to perish everlastingly. *Quod ante Gehennam mali pereunt; non est* DIVINI *operis, sed* HUMANI. *Quod autem in Gehenna perituri sunt, hoc facit* DEI *aequitas, cui placere nulla potest Peccantis impunitas.* with FULGENTIUS so I conclude.

CHAP.

CHAP. VIII.

Touching *Free-will*, the III. point of *Arminianisme*.

INFORMERS.

HEe calls the Question of Freewill, *betwixt us and the* Papists, *in this point, a Question of obscurity.*

MOUNTAGU.

I CALL it so indeed: and in my poor understanding and small capacitie, I ever took it to be a *Question*, at least as it is intangled, of *perplexed obscurity*. You, my good *Brethren*, as it seemeth, esteeme it not so;

—*Quem meliore luto finxit præcordia Titan:*

You can easily foord over all the depths therof, and cleerly comprehend all the darkest mirksomnesse therin. *Admiror, stupeo*: why are you enraged against me, if I cannot attaine the measure of your transcendentnesse, but confesse my disability and imperfection? But cleere or obscure, light or darknesse in the point of Free-will, in my Opinion, what is it to *Arminianisme* in your Information? Was ARMINIUS also in the same opinion, that the Question of *Free-will* was *obscure*? Surely so; and yet what mea-

ned thoſe *dangers* you talke of, for oppoſition: ſeeing men are not peremptory, but upon reſolution; and reſolution groweth not but upon perſwaſion: which is ever upon evidence to the underſtanding. If not ſo; then wherein doth M. MOUNTAGU *Arminianiſe*? But *eſto*, as you will, every way. What *Error* is in it? at leaſt, what *danger* conſequent unto Error? I ſhould thinke it a preſervative againſt *danger*, rather; inaſmuch as the difficultie, and *obſcurity* pretended, will, in all probabilitie, keep men off from medling in it above their modell: and ſo, from any conſequent trouble or *danger*, if any ſuch can be, about it. I have not heard ARMINIUS taxed for any ſuch Aſſertion which if he had held, he had beene in the right. The Queſtion of *Free-will*, ſo canvaſſed and diſcourſed of up and downe, is indeed a *point*, and ſo ever hath beene held, of *very great obſcurity*; fitting rather Schooles, than popular eares or auditories. If it bee not an *obſcure* Queſtion, what then meane thoſe many and manifold intricated and diſtracted diviſions amongſt men touching *Free-will*? the nature, ſtate, condition of it ſince ADAM's fall? the power, efficacie, and extent thereof in naturall, morall, civill, divine, indifferent, good, bad, determined, indetermined acts? the concurrence and cooperation thereof with grace? the conſtitution and connexion thereof with neceſſity, preſcience, providence, predeſtination? the decrees, purpoſes, and

and will of GOD? *Protestants* and *Papists* together by the eares? *Papists* at odds amongst themselves? and *Protestants* with *Protestants* upon no better termes? To my capacity, that is *obscure*, which is so much intangled with contradictory disputations upon all hands, and so much perplexed with oppositions. BELLARMINE, a man, no disparagement to your worth, of as strong a braine, and piercing apprehension as eyther of you, M. WARD and M. YATES, or any new upstart Master in Israel of the pack; confesseth, that the *Concurrence of Grace* and *Free-will* is *Res omnino difficilis, & fortasse in hâc vitâ incomprehensibilis*. which saying of his, our Bishop MORTON (I hope nor *Papist* nor *Arminian*) disliketh not: and remembreth withall out of BENIUS this, *De modo quo liberum arbitrium vel movetur vel movet ad exercitium boni, clamant alij, rem non posse in hâc vitâ percipi, sed omnem ingenij humani captum superare.* OCHAM, & SA, & CAIETANUS, & ALII. This is strange *Arminianisme*, is it not?

Appeale lib. 2. ca. 1. §. 11.

CHAP. IX.

Controversies unnecessarily multiplied: the AUTHOR no Favourer of them. Questions of

obſcurity and ſpeculation not fit for Pulpits & popular eares. *Free-will* made no ſuch controverſie among moderate men, either of the *Pontifician* or *Proteſtant* ſide, as people are borne in hand withall.

INFORMERS.

BVt M. MOUNTAGU *ſaith*, It might better have beene omitted, and overpaſſed in ſilence: eſpecially the differences hanging as they doe upon ſuch niceties, and the controverted particulars being of no great moment upon due examination. CHAP. XVI. *pag.* CVII.

MOUNTAGU.

I Muſt and do confeſſe, I am of that minde, and thinke ſo ſtill; that the idle fellow the *Gaggen* had done much better, had merited more at GOD and mens hands, to ſpeake in his owne language, and deſerved better of the Church, and have done better ſervice to GOD Almighty: as alſo might the *major* part by much

much of his Side, if they would bee more ſparing in multiplying controverſies and diſputes; and ſo in diſquieting the peace of the Church in points of that nature, which doe not ſo concerne the ſtate of mans ſoule, or his walking in the waies of GOD's commandements; or *knowing of Him, the onely true* GOD, *and whom he hath ſent*, IESUS CHRIST. Now was ARMINIUS alſo of that opinion? If he were not, how am I or can I bee an ARMINIAN for this? If he were of this opinion, then hath hee been deeply wronged by you and others, that make him an Incendiary, a Bontifeu, a *Flabellum* of faction and ſedition, ſo much undeſervedly in both Church and State; that charge him ſo deeply as you have done with troubling the *Neatherlands*, and endangering that State, by moving Diſputes about Preſcience, Perſeverance, Predeſtination, univerſall Grace, Free-will, and Loſſe of Faith. And ſurely M^r. MOUNTAGU deſerved a more moderate and leſſe empaſsioned cenſure, than to bee informed againſt for moving of ſedition; which toucheth deep, and will heare (I trowe) an ACTION *of the Caſe*; who hath evermore deteſted that humour of Innovators, that take the diſquieting of things eſtabliſhed, a ſufficient hire to ſet them on work; who, for feare of offending that way, concealed both his owne opinion often, and ſometime the doctrine of the Church, which haply he ſhould

not

not have done. Is hee therefore ſeditious, becauſe he refuſed to diſpute, diſcourſe or talke *de omni Ente?* to conteſt for every thing, *ut pro aris & focis?* to make a Caſe of faith or conſcience, of every ſpeculation? or becauſe hee profeſſeth his diſlike of multiplying controverſies in thoſe kindes, which increaſe rather diſcord and troubles in Church and in State, than ſerve to edification? It is ſtrange, that for wiſhing, adviſing, and in his owne particular uſing and enſuing that moderation, thereby not to engarboile the Church, and diſturb the courſe of piety, he ſhould ſo, by you and yours, bee blamed, accuſed, and traduced for a PAPIST and an ARMINIAN; calumniated, almoſt in every Ordinary, by your means, for a dangerous driver at Popery and Sedition; being with one breath, in the ſelfe ſame points blamed for being ſo temperate, for ſaying no more; for not mooving, favouring, fomenting unneceſſary quarrels and diſunions, in queſtions of ſpeculation and of obſcurity; adviſing rather to reſerve them for, and referre them to the Schools (though your honeſt ſimplicity, or PURE charity, thought it fit to conceale this his moderate wiſh or advice), rather than to thunder and lighten in your Pulpits with them, καὶ κυκᾶν τὴν Ἑλλάδα, by buzzing them into popular eares and capacities, incapacious of them, unable to comprehend them. *Oh vertiginem!* may I not well

ſay?

say: that men should have such whirle-gigs in their brains, and be so farre at variance with their owne wits, as to imply contradiction *in adjecto*? to charge M. MOUNTAGU, because he hath delivered such and such errors in Doctrine; and yet to accuse him because he misliketh the delivering of such errors. For in such and so great variety of errors or opinions touching Free-will, it may be, that not one of them all is true; but that more than one of them should be true, it cannot be, as CICERO spake in another case. If, *OF the defenders of Free-will, some believed not the necessity of grace; which doctrine the* IESUITES *condemne of* PELAGIANISME: *some denied, that* GOD *can absolutely determine the will; and are confuted by the most part: some disliked, that* GOD *should bee said by his exciting grace to work physically in man; and are gaine-said by* BENIUS, *as therein Adversaries unto Fathers and Councels: some held, that* GOD *doth not morally determine the will; and are excepted against by* SUAREZ: *some gave to mans will, in the act of conversion, an equality with, yea a preeminence before grace; and are therefore contradicted by others, as repugnant unto Scriptures and to Fathers: and finally, some laboured to satisfie all doubts concerning the concurrence of grace and will, and yet confesse they cannot assoile them*; as is confessed in these many words by the learned Bishop of *Lichfield*, no *Papist*, I think, nor yet *Arminian*. Then (I trust) you will

CICERO *de Nat. Deor. I.*

APPEALE. pag. 214.

will excuse mee for concluding, *The point of* FREE-WILL *is a question of great absurdity.* And then, might not that Gagger have spared his paines, and well passed over this point in silence? But if your fingers did so itch to be taxing Mr. MOUNTAGU, you ought not in common honesty to have concealed his annexed *quousq;* and limitation of the point. For he did not say, simply and absolutely, to be *silenced*; but onely so farre, as from propalating of it in popular Passages and Auditories, which are therefore unfit thereof uncapable; not apprehensive of those many niceties and quiddities, that are so many, and almost inextricable in it: to be silenced in Pulpits and in popular discourses; to be discussed in Schools, which peculiarly are disposed for such purposes, and intricated questions of doubts.

But haply these things came in upon the Bye, to make up the matter, and fill up the accusation of ARMINIANISME, *ut quæ non prosunt singula, multa juvent.* That which most offendeth, and is inexpiable, followeth in the Rere; *The controverted particulars are of no such great moment, upon due examination.* And this is ARMINIANISME in the highest degree: because, forsooth, the contrary hath often passed the hedge of your creeds, you have preached the contrary from your Pulpits, and often proclaimed in your Lectures and Sermons, that in the point of *Free-will*, the Church of

Rome absolutely and wholly *Pelagianizeth*, are enemies professed unto the Grace of CHRIST, advancing naturall Indowments above, and preferring them before Grace: that they raze the foundation, make CHRIST none, or a partiall Mediator; Man beholding to none, but to himselfe, for his salvation; and that we must for ever, upon paine of Damnation (strange Bugbeares and *Terriculamenta*) dissent from them, in this as in all things else, & have no PEACE at all with them. Indeed I wrote, *The controverted particulars are of no great moment*. I meant and meane, betwixt that Church and ours, for any materiality in this point, betwixt moderate and temperate men on eyther side: such as CASSANDER for the Church of *Rome*; ANDREAS FRICIUS, yea and PHILIP MELANTHON for the Protestants. For it is memorable, but true, which ANDREAS VEGA hath, one of the best flowers in the garden of TRENT, *Studere debemus omnes Concordiæ, & quâcunque possimus viâ, omni vi & ope nostrâ veritati favere*. And therefore in this point hee proposeth a course, *Si fateamur nos non habere sufficientem libertatem ad opera spiritalia, & spectantia ad religionem, nisi Deus adjuvet: & eos interpretemur hac ratione dixisse eos, nos non habere libertatem respectu talium operum, quia non habemus libertatem sine gratiâ Dei ad illam sufficientem; inventa erit prorsus ratio, quâ illi nobiscum, & nos cum illis in hoc Articulo conciliemur.* *Lib. 1. cap. 18.*

The which hee the rather intended, becauſe then the difference was not great: for ſo he addeth; *Et quidem ita ego eos video per* DEI *gratiam à prioribus erroribus reſipuiſſe, ut inter Nos & illos, nullam de hoc Articulo, jam eſſe putem differentiam.* and ſo goeth on to exemplification, out of MELANTHON'S *Apologie* for the *Auſperge* Confeſſion; and the *Interim* preſented to CHARLES the Emperor. So I thought then, and ſo I thinke now, and thinke I thought not then amiſſe. Why I did thinke ſo, I gave my reaſons by ſpeciall reciting many Concordants *inter partes*. For further ſatisfaction in that point, unto thoſe that are not tranſported with Faction, I will now enlarge, to make it appeare I ſpake not then without reaſon, though I concealed them.

It is ſuppoſed by ſome, that the greateſt difference betwixt the *Pontificians* and *us*, conſiſteth in this, that they ſuppoſe the Will of man concurreth and cooperateth with divine Grace, in the firſt very inſtant and point of Converſion: wee teach, that the Will doth not cooperate in that firſt point with Grace, but in progreſſe of our Iuſtification. So KICKERMAN in his *Syſtem.* pag. ccclxiii. a better Logician than Divine, as once I heard him ſtiled in the Schooles at *Cambridge*. For that many *Pontificians* and *we* differ not in this point, appeareth by the expreſſe Doctrine of many the beſt learned amongſt them, and moſt

most versed in this Controversie. Bishop MARTINEZ relateth, that ANDREAS VEGA, as great a Clerke as any came to TRENT, did yeeld, that *Gratia excitans* was *motio, quam* DEUS *applicabat ad bonum*: that *excitatur homo, à solo authore* DEO: that *fit in homine, activum concursum non præbente, sed illum tantummodo recipiente*. which, to your understanding, what maine difference doth it containe against Protestant doctrine? And it is true, VEGA discourseth thus: That GOD can, *vel se solo, vel nostræ animæ potentijs, omnes actus causare, quibus nos ad justificationem nostram excitat*. Hee disclaimeth the opinion of CAIETAN and CAMERACENSIS, concerning the ability of the Mind in such acts collaterally, as not to be activated unlesse it also were active: and concludeth thus: *Verumtamen pensatis omnibus, probabilius videtur, à* DEO *totaliter, vel per seipsum, vel per Angelos suos, & semper sine nobis produci, vocationes, illuminationes, inspirationes, seu bonos effectus, quibus* DEUS *nos per se vocat, & excitat ad pœnitentiam*. and in the v. *chap. ejusd. lib.* thus he had premeditated (whom STAPLETON followeth *non nihil*) *Triplicia esse* DEI *opera circa justificationem. Primi generis esse tempore illam Antecedentiâ, as post prædestinationem, electionem, pulsare, stare ad ostium, admonere, inspirare. Quæ sic* DEI *propria sunt, ut* NUDLAM INITS PARTEM HABEAT LIBERTAS VOLUNTATIS NOSTRÆ; *non consensum, non coo-*

Disp. 1. pa 1. num. 4.

Lib. 6 cap. 8.

Lib. 4. cap. 7. de Iustif.

PERATIONEM: therefore in these wee are meerly PASSIVE. A second sort are, *Productiones qualitatum Naturam excedentium*, as Faith, Hope, Charity, &c. *Quia ad producendum tam præcellentes qualitates, Natura nostra pertingere non potest, habet se homo respectu earum* PASSIVE, *sicut aer respectu luminis, cum illustratur.* Thirdly, *sunt alia quodammodò generis*, as *Credere*, DEUM *diligere, pœnitere, eidem obedire. Qui* DEUS *in Nobis* NON *exercet* NISI NOBIS CONSENTIENTIBUS. unto which purpose is applyed that of S. PAUL, 1. Cor. xv. *Gratia* DEI *mecum*, and that of S. AUGUSTINE; generally CO-OPERANDO *perficit, quod* OPERANDO *incepit*. which they learned of that graund Dictator of their Schooles, AQUINAS, *in* 1. 2. *q.* 3. *in Corp. Artic. Gratiâ operante, mens nostra est mota non movens.* DEUS *autem* SOLUS MOVENS. To whom accordeth SUAREZ, *de Prad. lib.* 1. *cap.* 8. *Auxilia prævenientia incipiunt à* DEO, *& quantum ad actum cordis, sunt in nobis* SINE NOBIS. and MOLINA himselfe, cyted by LESSIUS, *Omnino dicendum, tantùm sum* DEI *particularem, gratiamque prævenientem, semper vel tempore, vel Naturâ antecedere influxum liberi arbitrij, ad actiones supernaturales; tanquam* CAUSSA *&* PRINCIPIUM EFFICIENS *in liberum arbitrium immissum. Quo mediante,* DEUS *ulteriùs, unà cum libero influxu ejusdem arbitrij, in actiones supernaturales influit.* So also as I have beene by a most learned friend ad-

S. Aug. *de grat. & libero arbitrio, cap.* 17

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monished, CABERNA in 3. THO. qu. 26. Disp. 6. art. 4. dub. 3. num. 17. CUMEL, var. disp. part. 3. pag. 69. MARTINEZ in 1. 2. qu. 10. ar. 4. dub. 1. & pa. 693. LORINUS in Psal. 22. ver. 6. NAZARIUS in 1. part. THO. q. 23. art. 3. controv. 2. pa. 713. CLINGIUS in locis, pa. 152. And so CAIETAN, FERRARIENSIS, ALVARES, SALAS, CURIEL, VIGUERIUS, LEDESM. MONTESINUS, and OTHERS.

Now let us also hear the PROTESTANTS speak. WHITAKER, de peccato orig. pag. 149. Homo gratiam Dei LIBERE accipit. CHEMNIT. Loc. com. to. 1. pa. 508. Voluntas mota & adjuta à Spiritu sancto, non recipit impressionem sicut lapis, sed incipit VELLE & COOPERARI. MOLLERUS in Psal. 65. Voluntas non habet se ut TRUNCUS, sed mota à Spiritu sancto ACCEDIT & SEQUITUR vocantem DEUM, &c. Quare execranda sunt illæ voces FLACCII (and are they not yours also?), Homo habet se in conversione REPUGNATIVE, HOSTILITER, ADVERSATIVE. PERKINS, reform. Cath. in Free-will. IN the FIRST conversion of a sinner, MAN'S FREE-WILL CONCURRETH with GOD'S grace, as a FELLOW or COWORKER in some sort. Mans will is NOT PASSIVE in all and every respect, but hath an ACTION in the FIRST conversion and change of the soule. SNECANUS and HEMINGIUS are confessed by WILLET, to bee of this minde; and if my Notes faile me not, for I have not now the

Book

Book by me, diverſe other *Proteſtants* in M^r. Fox, *pag.* 1533. In the latter *Helvet.* Confeſſion: *In regeneratione intellectus illuminatur per Spiritum ſanctum, ut & myſteria & voluntatem* DEI *intelligat. Et voluntas ipſa non tantùm mutatur per Spiritum, ſed inſtruitur facultatibus, ut* SPONTE *velit & poſſit Bonum. Niſi hoc dederimus, negabimus* CHRISTIANAM LIBERTATEM, *& inducemus* SERVITUTEM. and in the Confeſſion of *Saxony*, *Voluntas ſtatim accepto Spiritu* NON EST TAM OCIOSA. Now if the Councell of TRENT intendeth to ſay no more; where is that vaſt difference imagined *inter partes*, thoſe of the *Romiſh* and *Proteſtant* Confeſſions? Theſe clamorous Promoters do not reade ſo much, it ſeemeth, as their owne ordinary *Proteſtant* Writers: and therefore in their Sermons, Lectures, and Pulpits, they brawle at the ſhadow of their owne fancies, as dogs bark at the Moon; and in fighting the *Lords Battels*, as they would ſeeme, and their ſilly Auditors conceive, they fight with *Shaw-fowles* of their owne ſetting up; abuſing the ſimple credulity of the unlearned, making themſelves ridiculous to the *Papiſts*, hardning them rather in their ſuperſtition, when they heare them talk ſo confidently, and traduce ſo virulently, as their manner is, and yet miſtake ſo ignorantly that which they do not underſtand. The Councell of TRENT reſolveth thus: *Si quis dixerit liberum hominis arbitrium,*

à DEO *motum & excitatum*, NIHIL COOPERARI, *assentiendo* DEO *excitanti atq; vocanti, neq;* POSSE DISSENTIRE *si velit; sed veluti* INANIME *instrumentum* NIHIL OMNINO *agere, mereq;* PASSIVE *se habere, Anathema sit.* Well, and what of this? Doe not WHITAKER, CHEMNITIUS, MOLLERUS, PERKINS, other *Protestant* Divines and Churches teach the very same concerning this first branch? and doth not MOLLERUS *anathematise* ILLYRICUS for holding so? The Councell addeth, *A man may* RESIST *the grace of God.* Admit: then, first, man hath Free-will against GOD: and what said OUR SAVIOUR concerning *Ierusalem?* HOW *often would I, and* THOU VVOULDEST NOT! But S^t. STEPHEN *in terminis* hath the very word, *Acts* VII.LI. *ἀντιπίπτετε*, YOU RESIST, nay, FALL CROSSE *with the holy Ghost*, not suffering him to work the worke of grace in you. If the Councell meant it *de gratiâ excitante, præveniente, operante*, I think no man will deny it: if *de gratiâ adjuvante, subsequente, cooperante*, there is, without question, in the naturall will of a regenerate man, so much of ADAM remaining, and carnall concupiscence, as may make him RESIST and REBELL against the Law of the Spirit. And if a man justified may FALL AVVAY FROM GRACE, wch is the doctrine of the Church of *England*, then without question, your selves being Iudges, he may RESIST the grace of GOD offred.

Hitherto Mr. MOUNTAGU can ſee no ſuch difference *inter partes*. If you with your new learning (for old you have little or none) can teach me more than yet I knowe, I will yeeld, and thank you for ſuch inſtructions. But it may be objected, that *Pontificians* hold, when the will of man is once informed, moved, incited, and holpen by divine grace, that then it concurreth, it is active, hath an efficiencie in the work of godlineſſe by the owne proper NATURALL force and condition. I anſwer; The moderate and diſcreet *Pontificians* (for there are Factious and Furious amongſt them as well as amongſt you, that will exceed) ſay no more than S^t. AUGUSTINE put into their mouthes: *Vult* DEUS *omnes homines ſalvos fieri, & in agnitionem veritatis venire; non tamen ſic, ut ijs adimat liberum arbitrium.* And therefore, *vocante* DEO, *ſurgit de libero arbitrio, quod* NATURALITER *cum crearetur accepit.* VOLUNTATEM LIBERAM *dediſti mihi: ſed* SINE TE NIHIL EST *conatus ejus.* IDEM *in Pſ.* XXVI. therefore, DEO *adjuvante, conatur, ambulat.* And FULGENTIUS *de Incarnat. ca.* XXIII. *Poteſt homo,* DEO *donante,* NATURALITER *in* DEUM *credere.* who intend this, That the WILL of man, beeing firſt *informed*, enlightned, healed by grace, and then *aſſiſted* continually by the ſame concurring grace, is *Pediſſequa*, an hand-maid, and a *ſubordinate* AGENT with and under grace; and

S. AUG. *de Sp. & Lit. tom. 3. cap. 33.*

and that beleefe, repentance, and the like, are TRUE and REALL operations of MAN'S understanding and will; and proceed, as actions NATURALL, out of the powers of the reasonable soule, elevated and ACTUATED to that height and actuality by GOD'S grace. *Illud, si qui dicant, sufficere homini liberum arbitrium ad Dominica præcepta implenda, etiamsi* DEI *gratiâ, & Spiritus sancti dono, ad opera bona* NON ADIUVETUR, *omnino* ANATHEMATIZANDUM *est, & omnibus execrationibus detestandum. Qui enim hoc asseruut, à gratiâ* DEI *penitus alieni sunt: qui ignorantes* DEI *justitiam, sicut de Iudæis dicit* APOSTOLUS, *& suam volentes constituere, justitiæ* DEI *non sunt subjecti. Plenitudo quippe legis non est nisi charitas. Et utique charitas* DEI *diffusa est in cordibus nostris;* NON PER NOS IPSOS, *nec* VIRIBUS PROPRIÆ VOLUNTATIS, *sed per* SPIRITUM SANCTUM *qui datus est nobis.* VALET *itaque* LIBERUM ARBITRIUM *ad opera bona,* SI DIVINITUS ADIUVETUR: *quod fit humiliter petendo & faciendo.* Rom. 13. 10.

Thus S. AUGUSTINE, and so discreet and moderate *Pontificians. Sine* DEI *gratiâ,* NULLA *possunt esse liberi arbitrii bona merita,* saith the Controversor. But wee need a supply continually of Divine Operation, Protection, Direction, and new Inspiration, to goe on with Free-will, which is *comes, non dux, pedissequa, non prævia,* as S. AUSTEN speaketh, *Epist.* 106. S. Aug. *tom.* 2. *epist.* 89.

If this were not ſo, then faith and repentance were not the actions of man; neither could man be ſaid to beleeve or repent, but the Holy Spirit that infuſeth grace. Now, *Id agit gratia, ut ſanata natura, quod vitiata non poteſt,* POSSIT *per Eum qui venit quærere & ſalvare id quod perierat,* S. AUGUST. *Retract.* l. *cap.* XIII.

R. TAPPERUS, *art.* 7. *de lib. arb.*

We may, ſaith RUARD TAPPER, *conſider in every vertuous action of man two things: the qualitie of goodnes, and the work it ſelfe. The qualitie of goodnes is* WHOLLY *from grace: the worke it ſelfe is wrought by the* FREE-WILL *of man,* ASSISTED *by grace. Opera pietatis, Credere, pœnitere, &c. fiunt per* NATURALEM *virtutem liberi arbitrii, in quantum* LIBERE *fiunt, &* OPERA *ſunt: à gratiâ verò, ut* PIETATIS *opera ſunt. Tamen* UT SIC, *à libero arbitrio gratiâ informato,* EFFECTIVE *fiunt, non autem à* SOLA *gratiâ.* He that ſaith thus, doth not ſay nor think, that man can by any NATURALL power EXCITE and prepare himſelf to grace, or apply himſelfe unto GOD, to the motions of his Spirit; as if GOD's concurſe needed not, or that man by the power of his owne will, without any ſpeciall help of grace, could ſorrow for ſinne; or by his PURE NATURALS had power to love GOD above all, or to do works holy and acceptable unto GOD; as ſome have prodigiouſly thought and written: nay, not that the grace of GOD, and power of WILL, are *ex æquo* joint copartners

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to goe *passibus æquis*; much lesse, that mans will can outstrip the grace of GOD. This is denied, and cannot bee inferred upon the activeneſse intended, or actions insisted on, in and of our wils prevented and enabled by grace: all that is said, is, COOPERAMUR, ——SEQUIMURQUE PATREM, INON PASSIBUS ÆQUIS; as that childe did his father in the Poet.

This is, I conceive it, the doctrine of the *Proteſtant* Schooles. *Vbi interim* DUO *observanda esse docemus*, say the *Helvetians* in their Confeſsion: PRIMUM, *regeneratos in boni electione & operatione, non tantùm agere* PASSIVE, *sed* ACTIVE. *Aguntur enim à* DEO, *ut* AGANT IPSI *quod agunt. Rectè enim* AUGUSTINUS *adducit illud, quòd* DEUS *dicitur noster* ADIUTOR: *nequit autem* ADIUVARI, *nisi is, qui* IPSE ALIQUID AGIT. S. PAUL, speaking of Beleevers, saith, *You have obeyed from the heart that forme of doctrine whereunto you were received*, ROM. VI. XVII. And SALOMON saith, PRO. IV. XXIII. *Keep thine heart with all diligence: for out of it are the issues of life.* OUR SAVIOUR saith, *A good tree bringeth foorth good fruit.* The WILL of man is a true naturall faculty, given to man in his creation. In the state of corruption, this naturall faculty is a true efficient cause of sinne, and this naturall faculty is punished for sinne. In the state of justification, the same naturall fa-

culty is truely and really endued with grace, and bringeth forth the works of righteousnes, and shall be rewarded with glory and immortality. In both these states the WILL is a TRUE Efficient; but differently: a PRINCIPALL Efficient in the first state; a SUBORDINATE Efficient in the second, becaufe the holy Ghoft activateth and enableth it. For *By the grace of* GOD *wee are that wee are: and that grace is not in vaine in us,* in the doctrine of the Church of *England*, ARTIC. X. *working with us when wee have that good will.* GOD's preeminence in the worke of our falvation, his chiefe hand in the businesse, his GRACE preventing, inspiring, enlightning, exciting, upholding, sustaining and concurring, doth not take away mans FREE-WILL in cases where Will hath any intereft at all. The STOICKS amongst others, held that Paradox of old, *Deum esse per omnes —— Terras tractusq; maris, cœlumq; profundum*: they meant it substantially, and so impiously. CHRISTIANS doe hold and beleeve it too, but disposingly, &c. in his providence, according to that *Axiome* of the wise, *Pertingit à fine, ad finem fortiter, disponens omnia suaviter*; according to the severall natures and exigences of things, to which he gave Being and Power to worke so: not DESPOILING them of their OWNE by CONCURRING with them, nor by any accesse ANNIHILATING his former grants or

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indowments conferred on them.

Thus having, with as great diligence as I could, examined this Question *inter partes* of FREE-VVILL, so farre as was coincident unto my purpose; I do ingenuously confesse, that I cannot finde any such MATERIALL difference betweene the *Pontificians*, at least of better temper, and OUR *Church*. But if the *Informers* can make the contrary appeare, *submitto me fasceis*, and turne over a new leafe, even in this Article, opposing the Church of ROME as farre as any of the precisest Cut or zealous Disciples of THOMAS CARTVVRIGHT's Schoole whosoever. Till then, *dixi*: I am a man reserved, abhorring to multiply controversies, where is no cause.

CHAP. X.

The Councell of *Trent* not wholly to be condemned. Man's *Will* not meerely *passive*, but *active* and *free* in the proper acts thereof. The memorable saying of SCOTUS. The power of the *Will* in things divine.

IN-

INFORMERS.

IN the next page thrice he approveth the Doctrine of the Councell of Trent *touching* Free-will.

MOUNTAGU.

WHolly, or in part? It would have beene explaned by honeſt men. For ſay, I beſeech you, will not your owne wiſedomes, or charity, or common ſenſe, or underſtanding, or what you will call it, commend and approve *ſome* Determinations of the Councell of TRENT? *Sæpè etenim eſt olitor valdè opportuna loquutus.* And why not they, learned men at leaſt, reſolve ſome thing truely, where was no cauſe of Faction to be oppoſite? Secondly, whatſoever I approve in that Councell, is not *thrice* approved, as you doe enlarge in your ſuggeſtions; but *twice* at moſt. nor yet *twice*, but by repeating the ſame thing, *twice* remembred occaſionally. That which is ſo approved, is this, *Seſſ.* VI *cap.* V. *Si quis* LIBERUM *hominis* ARBITRIUM *poſt* ADÆ *lapſum amiſſum & extinctum eſſe dixerit, aut rem eſſe de* SOLO TITULO, *imò* TITULUM SINERE, FIGMENTUM *denique* A SATANA INVECTUM *in Eccleſiam, Anathema ſit.* And ſo ſay I: and ſo I hope, if your wits be your owne, will you ſay. Man, even ſince the

the Fall of ADAM, is not senseleſſe, a ſtock, a ſtone; meerly PASSIVE in all things, active and AGENT voluntarily in nothing. That which hee doth, at leaſt ſomething that hee doth, hee doth it *willingly* and *freely*, QUUM *homini non ſit per peccatum adempta neque intelligendi neque volendi facultas, ſed duntaxat* RECTE *intelligendi & volendi facultas*, ſaith BEZA: at leaſt he doth it according to his WILL, not compellable in the proper acts thereof; To will, though drawne to perform many acts in courſe of life, as willingly it could wiſh them to be otherwiſe. Thoſe in that Councell were *Men*, as well as *Pontificians*: learned men they were, at leaſt the *major* part, and ſpake as well like men, as for a factious party in the Church. In that place they ſpeak of *Free-will* in enlarged tearms, and not in reference unto actions of grace, of pietie, of repentance, or regeneration, and godlineſſe toward GOD. Now it is, I take it, a ruled caſe with all reaſonable men, that in ADAM, and through his Fall, *non amiſimus naturam, ſed gratiam*. Indowments of grace above nature, or additaments unto nature, wee loſt in ADAM. Nature and naturall indowments were impaired, and not extinct and aboliſhed in his Fall. *Nec qui à Spiritu* DEI *agitur, ideò ſe putet* LIBERUM NON HABERE ARBITRIUM; *quod ne tunc quidem perdidit*, ſaith PROSPER, *quando Diabolo voluntate ſuâ*

THEOD. BEZA, *opuſc. tom. 1. pag. 666. part. 1. queſt.*

PROSP. *de voc. Gent. 1. 3.*

se dedit, à quo IUDICIUM VOLUNTATIS DEPRAVATUM EST, NON ABLATUM. *Quod ergo* NON INTERFECTUM EST *per vulnerantem,* NON TOLLITUR *per medentem: vulnus sanatur, non natura removetur.* In which sense and regard, I inferred then and there a second decision of that Councell; * *Liberum arbitrium non quidem* EXTINCTUM *esse, sed viribus* ATTENUATUM. The which I might have enlarged, and commented upon, by the XVI. Canon of the Synod of *Dort*, in the IIII. Decision, *de vanissimis modis*: where the Conveners will in these words proove either themselves *Arminians*, or you *Ignorantes* or malicious Calumniators: will they not? *Sicuti verò per lapsum homo non desiit esse homo, intellectu & voluntate præditus: nec peccatum, quod universum genus humanum pervasit, naturam generis humani sustulit, sed depravavit, & spiritualiter occidit. Ita etiam hæc divina regenerationis gratia non agit in hominibus, tanquam* TRUNCIS *& stipitibus, nec* VOLUNTATEM EIUSQUE PROPRIETATES TOLLIT, *aut* INVITAM VIOLENTER COGIT. No otherwise than so saith Mr. MOUNTAGU, peradventure not so much as so. But you say, He concludeth this his Chapter thus: *Our Conclusion and yours is all one: we cannot, wee doe not deny freedome of will in man: whoso doth so, is no* CATHOLICK. I adde, *no nor* PROTESTANT. For I did not conceive, that any *Protestant*, till you pro-

* This branch of the TRID. Councell, is taken out of the second ARAUS. Councell, *Can.* XXV.

profeſſed your ſelves ſo ſenſeleſſe, would have denied that Concluſion, *There is* FREE-WILL. We eat, wee drink, we ſleep, wee wake, wee walk, we reſt, wee runne, wee talk, wee hold our peace, we conſent, aſſent, diſagree; freely, wittingly, willingly, without any conſtraint, out of the naturall power of our *Free-will*. And yet further for your ſakes I adde, It were well done, and worth the while, as SCOTUS ſaid well, *to cudgell him well and thriftily, that ſhould deny* FREE-WILL, *ſo long, untill hee did confeſſe it to be in our power to go on, to ceaſe, or hold our hands*. And if he ſhould commence an Action of battery to put in this Barre; It was not I that beat him, it was FATALL NECESSITY; and I was *thereby compelled* to doe it: I had not any FREE-WILL to reſiſt: it was not in my power to doe, or not to doe otherwiſe. *In 1. Sent. diſt. 39.*

But concerning *Free-will*, the power, poſſibility, and activity of the will in the things of GOD, towards GOD, in the ſtate of grace, I have ſet down my *Errors*, as you call them, in two Propoſitions, tendred unto mee, and unto you alſo, of the Church of *England*. Firſt, that *Man in ſtate of naturall corruption cannot turne nor prepare himſelfe unto* GOD, *by or through his owne naturall and humane power and ſtrength*. Secondly, that, *Prevented by grace, and by grace aſſiſted, hee putteth to his hand, to procure augmentation of that grace*; *as alſo, con-*

tinuance unto the end in that grace. No man cometh unto GOD, but hee is drawne: being drawne, hee runneth, or walketh, as his aſsiſtance is, and his owne agility and diſpoſition, unto the end. No man beareth fruit in CHRIST IESUS the Vine, unleſſe that by the Husbandman hee bee engraffed. To engraffe, is *opus Hortulani* ALONE. When as the Branch is engraffed, that it may proſper and bear fruit, the root muſt ſupply; the ſlip, ſuck and retaine ſap ſupplied from the root. This is enough: no more need bee curiouſly inſiſted on or diſputed of. The Church of *England* doth no way contradict this: it is the preciſe doctrine of our Church; ARTIC. X. *The condition of man after the Fall of* ADAM *is ſuch, that hee cannot turne nor prepare himſelfe by his owne naturall ſtrength and good worke, to faith and calling upon* GOD. *Wherefore we have no power to doe good works pleaſant and acceptable unto* GOD, *without the grace of* GOD *by* CHRIST *preventing us, that we may have a good will, and working with us when we have it.* Man is here in this paſſage, by the Church conſidered two wayes: as in Nature depraved; as in Nature againe by Grace reſtored. In Nature depraved, *Free-will* is totally denied unto man, for any workes of righteouſneſſe, acceptable or pleaſing unto GOD, before converſion; or for workes of actuall concurring in the very act of firſt converting: but not for workes

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of Nature or Morality; of which works only the Proposition was to be understood. *si per morale opus virtutes intelligas Philosophicas: non negamus posse hominem, sine speciali gratiâ, multa fortiter, & temperanter, & justè agere:* saith Dr. WHITAKER. And that saying of DAMASCEN is denied of no man that hath his braines in his head; Ὁ μὲν ἄνθρωπος, λογικὸς ὢν, ἄγει μᾶλλον τὴν φύσιν, ἤπερ ἄγεται· δι' ὃ καὶ ὀρεγόμενος, εἴπερ ἐθέλοι, ἐξουσίαν ἔχει ἀναχαιτίσαι τὴν ὄρεξιν, ἢ καὶ ἀκολουθῆσαι αὐτῇ. *Man being a creature endued with reason, doth rather leade nature, than is ledde by nature; and upon appetite or desire, may shake off, if he please, and acquit himselfe of that desire, or close with it, and give consent unto it.* In state of Grace repayring and restoring Nature, *Free-will* is not denyed man: but how? Not as in, or unto naturall objects; *his mota movet.* It worketh with us, we with it together with Grace, when wee have once that good will wrought in us. And surely if wee have it working at all, it is not *titulus sinere*: nor is it *inane nihil*, as some, it seemeth, thought: which the Councell of TRENT condemneth very justly. This is not my singular fancie; as *your* opinions most what are private imaginations of opiniative men, ignorant of others, wedded to their owne conceits. OPERATUR *ille*, COOPERAMUR *nos*: NON *enim* AUFERT, *sed* ADIUVAT *bonæ voluntatis arbitrium:* saith AUGUSTINE, *Quæst.* XV. *super Deuteron.* And againe, *Quæst.* L. *In spiritualibus conflictibus*

De pec. orig. 2. 3.

DAMASCEN, *lib. 2. de fide orth. cap. 27.*

S. Aug.

ſperandum eſt, & petendum eſt adjutorium DEI. *Non ut* NOS NIHIL OPEREMUR; *ſed ut* ADIUTI COOPEREMUR. And againe, *Retract.* 1. XXIII. *Vtrunq; Credere & velle* DEI *eſt, &* NOSTRUM: *utrunq; eſt* DEI: DEI *eſt, quia præparat voluntatem:* NOSTRUM *eſt, quia non fit niſi volentibus nobis.* and *Epiſt.* CVII. *Quomodo dicuntur negare liberum voluntatis arbitrium, qui confitentur omnem hominem, quiſquis Credit in* DEUM, *non niſi* SUA LIBERA VOLUNTATE *Credere.* And PROSPER *de vocatione Gentium.* SED *etiam voluntas hominis ſubjungitur ei (Gratiæ) atq; coniungitur. Quæ ad hoc prædictis eſt excitata præſidijs, ut divino in ſe cooperetur operi, & incipiat exercere ad meritum, quod ſuperno ſemine concepit ad ſtudium: de ſuâ habens mutabilitate ſi deficit, de gratiæ opitulatione ſi proficit.* And FULGENTIUS *de Incarnat. cap.* XX. *Quâ gratiâ, humanum non auferetur, ſed ſanatur; non adimitur, ſed corrigitur; non removetur, ſed illuminatur; non evacuatur, ſed adjuvatur, atque* SERVATUR ARBITRIUM: *ut in quo infirmitatem homo habuit, in eo habere incipiat ſanitatem; quo errabat, eodem in viam redeat; in quo cæcus fuit, in eo accipiat lumen; & ubi fuit iniquus, ſerviens immunditiæ & iniquitati ad iniquitatem, ibi gratiâ præventus atque adjutus, ſerviat juſtitiæ in ſanctificationem.*

Prosp. de voc. Gent. lib. 2. cap. 9.

To this purpoſe the words are ſo evident in the ARTICLE, there can bee no tergiverſation or eluding of them. I could name you many that at leaſt doe write ſo: I content my ſelfe

with

with one, whom I dare say you will not reject. The learned Bishop of *Lichfield* is the man I meane, in his Appeale, *pag.* XIII. *Yet have they also* (he speaketh it of the *Centuriators* of MEYDENBURG) *out of the cleere and sound testimony of the same Father* S. GREGORY, *drawne a doctrine of Orthodoxall Truth in the doctrine of* FREE-WILL; *holding, that a man's will, in respect of any spirituall good, is not free in it selfe, untill that it be freed by grace.* Then it is free in his opinion. And this opinion, hee saith, is an *Orthodoxall Truth*: and his opinions, in your opinion, are neither *Popish* nor *Arminian*. How can the same opinion be Popery in Mr. MOUNTAGU, who goeth not any farther than that Bishop hath gone? and hee had warrant from Antiquity. COOPERATORES *sumus gratiæ* DEI *operantis in nobis. Non enim* DORMIENTIBUS *provenit regnum cœlorum,* saith LEO; *nec* OTIO DESIDIAQUE TORPENTIBUS *beatitudo æternitatis ingeritur.* who yet denieth not, that *without* GOD *we can doe nothing: it is* GOD *that worketh the will and the deed. All our works thou hast wrought in us*; and the like. *Quantique sine* DEO *nulla est, nec proprietatem obtinet dignitatis* (the righteousnes he meaneth of a regenerate man) *nisi Spiritu, sui vegetetur Authoris. Dicente enim Discipulis suis Domino,* SINE ME NIHIL POTESTIS FACERE, *dubium non est, hominem bona agentem, à* DEO *habere, & effectum operis, & initium voluntatis,* LEO *ser.* 8. *Epiph.* S. LEO *ser.* 5. *in Epiph.*

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The *freedome* of *will* doth not exclude our GOD's prerogative royall, nor circumscribe it: and GOD's preeminence in the worke of our salvation, his chiefe hand in the businesse, his grace preventing and concurring, doth not take away mans *Free-will*, in cases wherein Will is interessed. Causes may be many and manifold, unto severall acts and particular ends. In this Εἱρμὸς & concatenation of causes, there is a progresse ordinary from the first to the last, and a reflexion from the last unto the first. Ὑποπίπτει μὲν ἀεὶ ἡ βραχυτέρα αἰτία τῇ μείζονι, καὶ ἐχυροτέρᾳ. *Second causes, and subordinate, are reduced unto the originall, prime, and beginning cause of all*; and *agunt in virtute primæ.* If in no respect else, yet in this regard; *It is not of him that willeth, nor of him that runneth, but of* GOD *that giveth the encrease.*

To conclude then; *That man hath* FREE-VVILL, *is not by us gainsaid*, saith that worthie and learned Bishop of MEATH: *Freedome of will, we know, doth as essentially belong unto man, as reason it selfe: and he that spoyleth him of that power, doth in effect make him a very* BEAST. *Quis nostrûm*, saith S. AUGUSTINE against the *Pelagians, dicit, quòd primi hominis peccato perierit arbitrium de humano genere? Libertas quidem perijt per peccatum: sed* ILLA *quæ fuit in Paradiso, habendi* PLENAM *cum immortalitate justitiam.* To deny *Free-will* at all, is wilfull *folly*: but to give unto it that power and sway

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as many doe, is little lesse than *Blasphemy*. Truth is ever in the *midst* betwixt two extreames; and so is it here, most wisely tempered and qualified with moderation in the doctrine of the Church of *England*, according to which I endevour to square my beleefe and opinions.

CHAP. XI.

The fourth and last point of ARMINIANISME *touching the Synod of* DORT.

The Synod of *Dort* not our Rule. *Private* opinions no Rule. The *Informers* imputations nothing at all.

INFORMERS.

HEe *expresly maketh the Church of* England *to cast off the defence of sundry points which the* Synod *of* DORT *maintayned and determined.*

The *freedome* of *will* doth not exclude our GOD's prerogative royall, nor circumſcribe it: and GOD's preeminence in the worke of our ſalvation, his chiefe hand in the buſineſſe, his grace preventing and concurring, doth not take away mans *Free-will*, in caſes wherein Will is intereſſed. Cauſes may be many and manifold, unto ſeverall acts and particular ends. In this Εἱμαρμένη & concatenation of cauſes, there is a progreſſe ordinary from the firſt to the laſt, and a reflexion from the laſt unto the firſt. Συναπάντων μὲν ἀεὶ ἡ δευτέρα αἰτία τῇ μείζονι, καὶ ὑπηρετική. *Second cauſes, and ſubordinate, are reduced unto the originall, prime, and beginning cauſe of all*; and *agunt in virtute primæ*. If in no reſpect elſe, yet in this regard; *It is not of him that willeth, nor of him that runneth, but of* GOD *that giveth the encreaſe.*

To conclude then; *That man hath* FREE-WILL, *is not by us gainſaid*, ſaith that worthie and learned Biſhop of MEATH: *Freedome of will, we know, doth as eſſentially belong unto man, as reaſon it ſelfe: and he that ſpoyleth him of that power, doth in effect make him a very* BEAST. *Quis noſtrûm*, ſaith S. AUGUSTINE againſt the *Pelagians, dicit, quòd primi hominis peccato perierit arbitrium de humano genere? Libertas quidem perijt per peccatum: ſed* ILLA *quæ fuit in Paradiſo, habendi* PLENAM *cum immortalitate juſtitiam.* To deny *Free-will* at all, is wilfull *folly*: but to give unto it that power and ſway

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MOUNTAGU.

IN ALL my writing, to my remembrance, I name that SYNOD but once onely, and no more: That at DORT, and another Nationall Synod at GAPP in *France*; and that respectively, and in gentle, nay honourable termes, ἐν παρ᾽ ἀλλήλοις with the two last in the Church of *Rome*; the one at FLORENCE, the other at TRENT, and pronounce, not I hope in any disgrace unto the Synod of DORT, that we may as well tender unto our Adversaries, the Protestant conclusions and decisions of those TWO *Synods*, as they presse us with the ANATHEMATISMES of *Trent* or *Florence*. Beside this one time and occasion, I never name DORT. And for the particular points and passages of my Book, I protest, that to my remembrance it came not so much as within the compasse of my thoughts, οὔτ᾽ ὀπὸς, οὔθ᾽ ὕπερ. For what had I to doe with that *Synod*, not once named by the *Gagger*? I undertooke the defence of the *Publick* doctrine of the Church of ENGLAND, of which I am; being not curious *in alienâ republicâ*, with which I had nothing to do. That fellow had, as the use and custome of *Papists* is, schismatically dividing himselfe from us, cast upon the Church, as of PUBLICK allowance, many and some absurd propositions of PRIVATE *Tenents*;

Tenents; particular fancies of ſome idle conceits. I pleaded not guilty unto the Indictment, and tooke off the CHURCH, falſly charged, from that iſſue, wherein it may be ſome other had joyned, againſt right and reaſon. You, or any *Puritan* or *Papiſt*, make it plaine, that any thing by me diſclaimed for being the PUBLICK, ESTABLISHED doctrine of our Church, is yet the doctrine of the Church, and I am ready to recant. If the Synode of DORT hath determined otherwiſe, let their determinations ſtand for me: I quarrell them not; I meddle not with them. Thoſe that like the Decrees of that *Synod*, or are bound to maintaine the Decrees of that *Synode*, let them maintaine them if they like them: *Non equidem invideo.* I have no part nor portion in them. I am not tied to uphold them, farther than they conſent unto that which I am bound to maintain, the doctrine of the Church of ENGLAND. And if it were true, which is moſt falſe, wherewith I am charged by theſe honeſt men, yet I might anſwer (and what if I doe?), Who bound the Church of *England*, or Me, a Prieſt and a Member of the Church of *England*, unto defenſe of all the Decrees or Determinations of that *Synod*? Hath Prince? or Parliament? or Convocation? Edict? Statute? or Canon? I knowe none: I have heard of none; nor ever ſhall, I hope. And till I heare of ſuch (*quod μὴ γένοιτο*) I anſwer,

Let them that are interesſed, plead for themſelves. For my part, I nor have, nor ever will ſubſcribe that Synode abſolutely, and in all points (for in ſome, it condemneth upon the Bye even the diſcipline of the Church of *England*), but ſo farre forth onely, as their Determinations ſhall bee found and made conformable unto the doctrine of OUR *Church*: nor I think will the Ferventeſt amongſt you ſubſcribe it in every point. For ſure I am, YOUR *Divines*, as you call them, have diſavowed ſomtimes ſome things reſolved of in that *Synod*; as for inſtance: *Cooperation* of *Free-will* and *Grace*, Reprobation *negative*, rather than *poſitive*. But, as I ſaid, the Synod of *Dort* is not MY Rule, and your Magiſteriall Concluſions are NO Rule. I hope, all, not violently preciſe, will ſay, *Ampliandum*, upon your bare imputations; who bring nothing to prove mee an ARMINIAN, but your αὐτὸς ἔφα, *Hee ſaith thus* and *thus*; and *we ſay this is* ARMINIANISME. *Abſq; hoc*.

And thus much for *Arminianiſme*.

THE

THE SECOND PART TOUCHING POINTS OF *POPERY* IN GENERALL.

CHAP. I.

The *Author* uncharitably traduced. His profession for the *doctrine* and *discipline* received and commanded in the Church of *England*. Conformable *Puritans*. Furious zeale. The Church of *Rome* not a sound, yet a true Church. *Private* opinions disclaimed. The Church of *England* asserted to her owne

publick and proper *Tenents*. The cause of all these *Imputations*.

NOw come they to POPERY in a larger extent. A strange imputation, in my opinion, considering the subject upon which they work: which may argue in them, with any indifferent Reader, an uncharitable, unchristian, fiery, Puritanicall zeale, malice, and indiscretion too. For, did I prevaricate? was it a compact betwixt *Me* and the *Papists* to collude? If I favoured them, would I so have handled them, as few have beside me, in so exasperating a stile? Sure, *A Kingdome, I know, divided cannot stand*. But the truth is, As with the IESUITE he is an Heretick, that is not *furioso more* a Roman-Catholick: so with the PURITAN he is a *Papist*, that will not runne a-madding with them. It is not the first time, for this very cause, I have beene talked of, esteemed of, traduced as a *Papist*: which I can the better brooke, because they have meted this measure to the Church of *England* it selfe, as sympathizing with *Papists* in her Liturgie, Discipline, and Doctrine too. It were to be wished, that such transported spirits were taught to be more submisse and sparing in their talk.

I call GOD and all his holy Angels to witnesse,

neſſe, I nor am, nor have beene, nor intend to be hereafter, eyther *Papiſt*, or ROMISH Catholick; a *Papiſt* of State, or of Religion; but a Prieſt, a member, a follower of the Church, and Doctrine of the Church of ENGLAND. The Originall grounds of *Popery* are to my underſtanding, againſt Reaſon, have not their warrant from revealed Truth, ſtand not with the purer practice of prime Antiquity. I have been born, and bred, and brought up in the Confeſſion of the Church of *England*. I have learned, loved, admired, and propoſed unto my ſelfe to follow indeclinably, not onely the Diſcipline of the Church of *England* (whereunto the *Puritans* and Schiſmaticks themſelves, at leaſt the wiſer and ſubtiller ſort of them, come off roundly now, for ends beſt known amongſt themſelves, remaining *quod erant, quoad doctrinam, & tantum non in* EPISCOPATU *Puritani*) but the whole and entire Doctrine of that Church, propoſed in Synods, confirmed by Law, commanded and eſtabliſhed by Act of PARLIAMENT. This totall, both *Doctrine* and *Diſcipline*, I willingly and thoroughly embrace. In profeſsion thereof, σὺν Θεῷ δ' εἰπεῖν, I have lived, and will die; and will maintaine it, by GOD's grace, to bee Antient, Catholick, Orthodox, and Apoſtolicall. I ſay it againe, I never was or will be a *Papiſt*, no not in heart; though many be arrant *Puritans* in heart, that onely for perferment do conforme; hold with

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the Hare, and runne with the Hound: who, ſo they might *vivere* and *valere*, would as willingly have up the Presbyterian Anarchie, as would THO. CARTWRIGHT, were he living; though many, once *Puritans*, turne often *Papiſts*. And no marvell: for fleeting is commonly from one extreme unto another. Men of moving, violent, Quick-ſilver, Gun-powder ſpirits, can never rely upon middling courſes, but, *dum furor in curſu eſt*, runne on headlong into extremes. And ſo, I may avow, I will not bee a *Papiſt* in haſte, becauſe I never was a *Puritan* in earneſt or in jeſt; having found it true, in my ſmall obſervation, that our Revolters unto *Popery*, were *Puritans* avowed or addicted firſt.

And yet it muſt bee granted; All powder doth not take fire alike, nor are all *Puritan* Spirits of one diſpoſition. With ſome of them, more braine-ſick than the reſt, all my Booke againſt the *Gagger*, is quickly branded with *Popery* or ſcurrility. With others, more diſcreet, I doe but walk upon the brinks of *Popery*; wherein is ſome allaying of that former fervency: for, upon their better advice, I am but ἐγγὺς θεοῦ, at the next dore unto it. What they thinke or ſpeake, I cannot hinder, nor doe I greatly care. I profeſſe my ſelfe none of thoſe furious ones in point of difference now-a-dayes, whoſe profeſsion and reſolution is, That the farther in any thing from communion

munion with the Church of *Rome*, the neerer unto God and Truth: that we ought to have no commerce, ſociety, or accordance with *Papiſts* in things divine, nor almoſt humane, upon pain of eternall damnation; but muſt bid defiance irreconcileable unto them for ever. I am abſolutely perſwaded, and ſhall bee till I ſee cauſe to the contrary, that the Church of *Rome* is a *true*, though not a *ſound* Church of CHRIST, as well ſince, as before the Councell of *Trent*; a part of the Catholick, though not the Catholick Church; which wee doe profeſſe to beleeve in our Creed; a Church, in which, among many tares, there remaineth ſome wheat. In Eſſentials and Fundamentals they agree, holding one Faith, in one Lord, into whom they are inſerted through one Baptiſme. *Eccleſia Papalis* (ſaith FRANCISCUS IUNIUS, neither *Papiſt* nor *Arminian*) *quâ id habet in ſe quod ad definitionem Eccleſiæ pertinet, eſt Eccleſia.* And I verily am perſwaded, that I ought not to goe farther from the Church of *Rome* in theſe her worſt daies, than ſhe hath gone away from her ſelfe in her beſt dayes. I hold it to bee furious zeale without diſcretion, iſſuing out of ignorance, or malice, or both, in them who proceed ſo farre in their extravagant aſſertions, as to profeſſe, that *Turks* and *Turciſme* is to be preferred before, and rather embraced than *Papiſts* and *Popery*: with whom the *Puritan-Papiſt*, the IESUITE, is quit.

Lib. de Eccleſ. cap. 17.

Fot, rhey teach the like concerning *Turkes* and *Hereticks*, as they call us. But the truth is, *hæc non est illa* HELENA, these opinions are not the things which offend them so much, or moved them to impute these calumnies unto Mr. MOUNTAGU: there is τὶ πρὸς, and that is τὸ πᾶν. For whereas the PURITANS were wont to bee shrowded under the covert of the CHURCH of ENGLAND, and to vent, publish, and tender their many idle dreames, fancies and furies into the world, under pretext of the doctrine of OUR CHURCH; and our Opposites of the *Romish* Side did accordingly charge OUR CHURCH with them: Mr. MOUNTAGU, out of just indignation against that open wrong and injury done unto his Mother, and, as he doth assuredly hope, to the good service of His MAIESTY and the CHURCH, hath disbanded them from their shelter, taken them off from colluding under the CHURCHE's protection, and sent them to their owne home, to shrowd there if they could, and to answer for themselves; to make good their own cause by and of themselves: and likewise hath asserted the CHURCH unto her owne true *Tenents*, naturall and proper unto that doctrine which is publickly determined and authorized in her authentick Records, to the high displeasure (no doubt) and distaste of such a potent orverdeeming faction as they are. *Hinc mihi sola mali labes*. This is the ground of all the

the POPERY and ARMINIANISME with which I am aſperſed. The particulars whereof in the one I have wiped away already: the other will as eaſily off too. I take them in order, as they were propoſed in the copy that came unto my hands: in which they are digeſted without any good method or due order, as the ἐπεισόδια of angry and idle brains.

POINTS OF *POPERY* IN PARTICVLAR.

CHAP. II.

The *Church Repreſentative*, and *Points Fundamentall* what they are. All that *Papiſts* ſay, is not *Popery*. Particular Churches have and may *erre*. The Catholick univerſall Church hath not, cannot *erre*. Of Generall Councels. The *Author* farre

from the *Ieſuites* fancy. The xxi *Article* of the Church of *England* explaned.

INFORMERS.

HE *ſaith, that the* Church Repreſentative, *true and lawfull, never yet erred in* Fundamentals; *and therefore that hee ſeeth no cauſe but to avouch,* The Church Repreſentative cannot ERRE. *pag.* XLV.

MOUNTAGU.

IN this Accuſation are two Propoſitions diſtinct, though connexed and dependant: Firſt, *The Church Repreſentative, true and lawfull, did never erre in Fundamentals.* Secondly, *The Church Repreſentative, ſo true and lawfull, cannot erre in Fundamentals.* Now, whether Propoſition of theſe two is *Popery?* or are both theſe Propoſitions, jointly or ſeverally taken, *Popery?* To explicate the tearms, and draw up to anatomize your confuſednes: The *Church Repreſentative* is a GENERALL COUNCELL; not titularly ſo, as the Conventicle of *Trent*; but plenarily true, generall, and lawfull. *Points Fundamentall* bee ſuch as are immediate unto faith: for inſtance, the

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ARTICLES of our CREED; which onely be thoſe Tenents and Points of faith, that have indeed, and ſo muſt have, Univerſality, Antiquity, Conſent, Knowledge. No man can be ſaved, that beleeveth them not: no man can be ſaved, that knoweth them not; which muſt bee underſtood *de viâ ordinariâ*, except that GOD himſelfe have diſpoſed otherwiſe, who may diſpenſe with his owne Ordinances as he will: as in caſe of Infants, Naturals, frantick perſons, which through invincible diſability are *extra Cenſum ordinariorum*. Otherwiſe the knowledge and beleeving of them is abſolutely neceſſary, and required *neceſſitate medij* unto ſalvation. To ſay they are *Fundamentals*, to propoſe them for *Fundamentals*, that are thus required, and muſt bee knowne and acknowledged upon ſo great and dangerous an exigence, is no *Popery*, as I conceive; no not in your opinion. The *Papiſts* rather are *ad oppoſitum*. For they enlarge their Tenour, make their dignity and degree too common; abuſing that honour peculiarly due to them, by promiſcuouſly communicating it unto other points of inferiour rank and reckoning; eſpecially thoſe XII. new ARTICLES of the *Tridentine* CREED. Thus, upon explication of the tearms, we come unto the Aſſertion.

It is, belike, *Popery* to ſay, that in them, in theſe *Fundamentall Points*, A true and lawfull generall Councell never erred *de facto*, becauſe

(forſooth) *Papiſts* ſay, that a generall Councell cannot erre. If this were right and regular, yet firſt, *hate me an ace.* For all is not *Popery* that *Papiſts* ſay: but what they ſay as *Papiſts*, as a Faction divided, as in particular by themſelves, that haply is *Popery*. All is not *Hereſie* that *Hereticks* hold: nor is all *Puritaniſme* that PURITANS beleeve or maintaine. They hold many things right with the Church of *England:* but what they hold as PURITANS, that is, as a ſchiſmaticall Party divided from, and oppoſed againſt the doctrine, or diſcipline, or both, of the Church of *England*, that wee may be bold to call ſo. Semblably wee are to judge of *Papiſts:* and ſo, what is ſaid of *Papiſts*, is not preſently and indiſtinctly *Popery*; but may be ſaid *in terminis* by *Proteſtants*, and they bee never a whit the more any *Papiſts* for ſo ſaying.

Againe, to ſay that this Propoſition, *A true and lawfull Generall Councell never did Erre*, is *Popery*, cannot ſinke into my underſtanding. For I demand, *Quo warranto?* hath any *Claſsis*, or Conſiſtory of Lay-elders, or others, concluded it ſo? It may be διάστημα μνημονικὸν, a miſreport, an error in Story, which goeth no farther than unto the thing done or not done. Hiſtoricall miſtakings, miſrelatings; who made them *Popery?* though I proteſſe, I neyther know nor acknowledge any miſreport or error in point of Story in ſo ſaying. Let any

Puri-

Puritan living ſhew me where, when, in what any *Generall Councell*, according to true acception, or *Church repreſentative*, hath ſo erred in the reſolution, and deciſions of that Councell; for in the debating of doubts, queſtions, propoſitions the caſe is otherwiſe, and not the ſame. I conceive and acknowledge but *foure* Councels of this kinde; that of *Nice*, of *Conſtantinople*, of *Epheſus*, of *Chalcedon*. Shew me in what *Fundamentall* point of Faith any of theſe *Generall Councells* have erred. But it is *Popery* peradventure to ſay, It never was; therefore in all probability it cannot be. If ſo, then inconſequences and *Non ſequiturs* in Logick, are, in your opinion, to be ranged under *Points of Popery*: and ſo, by this your aſſignement, *Popery* will extend it ſelfe very farre indeed; farther than ever any POPE or *Papiſt* did pretend or claime. And if you will grant the POPE this ſo univerſall and tranſcendent juriſdiction, yet M. MOUNTAGU's *Popery* cometh not up ſo high as unto generality illimited. It cannot be at all: it inſiſteth but upon ſome points only; and that not by or with a generall vouchee neither, but thus only, *I ſee no cauſe*. Now there may be cauſe, though I ſee it not. It may be, though I thinke, and ſpeake, and write otherwiſe, or you eyther, yet both of us may be deceived.

But ſomewhat there was, which theſe men intended, and would have ſaid, if ſo be they could

could have hit upon it. It is a Concluſion of the *Romane* Schooles, *The Church cannot Erre.* which Propoſition, I may both affirme and deny, as it is propoſed. *The Church* CANNOT *Erre. The Church* CAN *Erre.* For firſt it is ambiguous *ſubjectivè*; What the Church is, which cannot *Erre.* The word is πολύσημον, and muſt be diſtinguiſhed. And ſecondly we may conſider it *objectivè*; In what things the Church cannot *Erre*; and *Quouſq;*, that Not erring doth reach forth *Extenſivè.* To this purpoſe, I differenced Churches *two* wayes: into *Topicall* or *Particular* Churches; into *Catholick* or *Vniverſall.* I divided alſo the objects of erring or not erring, *two* wayes: into *Fundamentalls*, or *ſuperſtructives.* For *Particular* locall Churches, ſuch as *Corinth, Epheſus, Smyrna, Thyatyra, Laodicea*, &c. it is *in Confeſſo* on both ſides, that *They may erre*: for it is evident that they have *Erred*, both in inferiour and in higher points of Faith. and ſo have *Erred* oftentimes, that through their *Erring* in *Fundamentalls* in that ſort, they have ceaſed to be Churches any more. The *Catholick* or univerſall Church, I conſidered *two* wayes; conceiving it to be *Diffuſive*, or *Repreſentative.* and that diffuſion to runne out *two* wayes: into *Vniverſality* of ALL, both *Time* and *Place*; or into *Vniverſality* of *Time alone.* The firſt is ſo ample, that it fetcheth in the APOSTLES and all; and ſo includeth within the

Verge

Verge that part of the Catholick Church which is now *regnant* in heaven, and free from all *Error*, as partaking of that blisse which leadeth infallibly, holdeth inseparably in all Truth. In this sense and acceptation, the proposition is not quarrelled: *The Church* so, hath not, *cannot Erre*. The second divided part, stinted from so large an extent, is yet enlarged respectively, to all members, to every member in particular of the Catholick Church, living any where, at any one time. so that the *whole* aggregation of All *Christian* professors, make and compose this Church. And as yet, I thinke the Informers doe not quarrell us for *Popery*. Their whole stitch is against the *Church Representative* in a Generall Councell. In which, though I should resolve simply and punctually thus, *A Generall Councell cannot Erre*, yet could I not be counted a *Papist*. For the Tenent of the *Papists*, if you (my Informers) know it not, in their Schooles, is this; *A Generall Councell can no way erre in the Decisions finall thereof, which is allowed by the* POPE. By which they necessarily inferre, as also they stick not to expresse, that unlesse the POPE give ratification, any *Generall Councell* whatsoever *may erre* in any point of Faith, of what nature soever. And therefore (such is their Doctrine since the IESUITES have domineered in their Schooles) all the validity and assurance of *not Erring*, which a *Generall Coun-*

cell hath or can have, either *in fide* or *moribus*, is onely from that impossibility of *Erring* which the POPE hath, as *Hæres ex asse* unto S^t. PETER, to whom our SAVIOUR behighted that impossibility *alone*. So that pretend the IESUITES as long as they will, that fair and specious shew and title of the CHURCH never so much, have they nothing in their mouthes but The CHURCH, the CHURCH; The POPE is that *Church*: and their conclusion heer is not for the *Church*, but for HIM. Now, doth M^r. MOUNTAGU come up unto, nay, dooketh he toward this Catholick *Roman* fancy and infallible madnes? Nothing lesse. Hee directly pitcheth upon the *Church Representative* in a *generall Councell*, WITHOUT the *Pope*; I meane, without the *Pope* as Head, or exceeding the bounds and limits of a Patriarchicall Bishop. I go not unto *all* things discussed or determinable in a *Councell*, but rest upon that which is *Fundamentall*. Nor doe I resolve it as *certum & de fide*, or tender it unto others to be *beleeved*. I say no more but, *I see no cause why I may not so resolve*; and that also but upon suppositions, if the Councell be *truely* GENERALL indeed: and of SUCH, none yet ever *erred*, that ever I yet read or observed, in *Points Fundamentall*. And therefore I say and see no cause but a man may say, Such a Councell shall never erre in Fundamentals.

But

But concerning *Fundamentals*, if your ſtitch bee againſt them, I anſwer with B. MORTON in his *Appeale*, THE *beleefe of ſome Articles is ſo abſolutely neceſſary for the conſtitution of a true Church, as a reaſonable ſoule is for the eſſentiall being of a man.* In ſuch as theſe are, ſhew me an error. Dr. REYNOLDS himſelf, though maintaining the contrary, was not able in his VI. *Concluſions*, out of all his reading (and yet therein was his excellency), to afford us ſo much as a peece of an example in Antiquity, for a *Generall Councell erring in* FUNDAMENTALS: and I am perſwaded, no man living can inſtance it. Of ſuch onely doe I ſpeak, and in ſuch onely do I conceive infallibility: and ſo, as I conceive it, the promiſe of our SAVIOUR may and doth hold, HEE *ſhall lead you into* ALL TRUTH; as alſo that other to the ſame purpoſe, *where two or three are gathered together in my Name, I* AM THERE *in the* MIDDEST *of them.* Page 443.

The Church of *England* may ſeem to have been of a contrary minde in her determinations, and to have taught, and preſcribed to be ſo taught, that ſuch *Generall Councels*, true and lawfull, not onely *may erre* for poſsibilitie, but alſo *have erred* in reality. For *Artic.* XXI. we reade thus: GENERALL *Councels may not be gathered together without the commandement and will of Princes. And when they bee gathered together, for as much as they bee an Aſſembly of*

men, whereof all be not governed with the Spirit and Word of GOD, *they* MAY ERRE, *and sometime* HAVE ERRED, *even in things appertaining unto* GOD. Which deciſion of the *Article* is not home to this purpoſe. Firſt, the *Article* avoucheth, that GENERALL *Councels have erred*: which cannot bee underſtood of my limitation, *Fundamentals*; becauſe there is no ſuch Extat of any *Generall Councell*, true and lawfull. Secondly, *things appertaining unto* GOD are not all *Fundamentals*; but points of piety, GOD's Service, and Religion, which admit a very large interpretation. For many things *appertaine unto* GOD, that are not of neceſsity unto ſalvation, both in practice and ſpeculation. In *theſe* haply *Generall Councels have erred*: in *thoſe other* none can *erre*. The Councell of *Nice* determined the controverſie of *Eaſter*: it was not *Fundamentall*. I put the caſe, that in it they *erred*. It was a thing *appertaining unto* GOD, in his ſervice: this may come under the ſenſe and cenſure of the *Article*; but this toucheth not my opinion, concerning only *Fundamentals*. Thirdly, the *Article* ſpeaketh at large concerning *Generall Councels*, both for *debating* and *deciding*. I onely ſpake of the *determination*: *wherein* it may bee poſsible they nor *can*, nor *ſhall erre*, that *may* and *have erred* in the *diſcuſsing*. In that very Councell of *Nice*, it was an *Error* in *debating*, though not *fundamentall*, touching that *yoke of ſingle life*, which

which they had meant once to have imposed upon the Church: but in conclusion they *erred* not. PAPHNUTIUS gave better advice, and they followed it. The *Article* may very well have aimed at this difference in *Prosecution* and *Decision*, in saying, ALL *are not governed with the Spirit and Word of* GOD; which is most true; but *some* are: and those *some*, in all probability, ever may prevaile, as ever hitherto in *such Councels* in *those cases* they have prevailed, against the greater part formerly resolved otherwise. Again, the *Article* speaketh of *Generall Councels* indefinitely, without precisely determining wch are *Generall*, which not; what is a *Generall Councell*, what not: and so may and doth include *reputed* or *pretended* GENERALL *Councels*, *vnivocè* GENERALL, though not *exactly* and *truly* indeed (such as was the Councell of *Ariminum*) whereof I did not so much as intend to speak; my speech being limitted with *true* and *lawfull*: of which sort are not many to be found. Lastly, the *Article* speaketh of things that are *controversæ fidei*, and *contentiosi juris*. I speake of things *plainly* delivered in HOLY SCRIPTURE: for such are the *Fundamentall points* of our Faith. And that it is so, the ensuing words of the *Article* doe insinuate; *Things necessary unto Salvation, must be taken out of* SCRIPTURE *alone*. COUNCELS have no such over-awing power and authoritie, as to tye men to *Beleeve*, upon *paine of*

Damnation, without expreſſe warrant of GOD's *word*, as is rightly reſolved in the *Article*. They are but Interpreters of the Law; they are not abſolute, to make *ſuch* a Law. Interpretation is required, but in things of *doubtfull iſſue*: our *Fundamentalls* are no ſuch. COUNCELS are ſuppoſed not to exceed their commiſſion, which warranteth them to debate and determine queſtions and things *litigioſi ſtatus*. If they doe not *hoc agere* ſincerely, if they ſhall preſume to make lawes without warrant, and new articles of Faith (who have no farther authority than to interprete them) lawes without GOD's word, that ſhall binde the conſcience, and require obedience upon life and death; our Church will not juſtifie their proceedings, not doe I. *Non debet ſe Eccleſia* CHRISTO *præponere, cùm ille ſemper veraciter judicet, Eccleſiaſtici autem Iudices ſicut homines, plerunq; fallantur*: ſaith S. AUGUSTINE againſt CRESCONIUS the *Donatiſt*. but hee ſpeaketh not there of *Fundamentalls*; indeed not of the *Church repreſentative*, as I explane my ſelfe. Not doth that principall place of all make againſt me, which is in him *contra Donatiſtas*, concerning the *erring* of *Generall Councells*: *Et ipſa Concilia, quæ per ſingulas regiones & provincias fiunt, plenariorum Conciliorum authoritati, quæ fiunt ex univerſo Chriſtiano orbe, cedunt: ipſaq; plenaria ſæpè priora à poſterioribus emendantur, cùm aliquo experimento rerum aperitur, quod*

Lib. 2. cap. 27.

Lib. 2. cap. 3.

clauſum

clausum erat, & cognoscitur, quod latebat. For he taketh *Councells* in a generall acception, as it is plaine by him; and hee speaketh not of *Fundamentall points* of Faith; as both the cause it selfe argueth, and his assigning of *better information* in tract of time, to direct *consequent Councells* in determining contrary to *precedent*. who, for any thing he saith to the contrary, might have truely determined, as things then stood. To conclude, this Information is a meer cavill. *De tali Concilio, & saniori parte, & conclusionibus in fide, probabile est.* No more.

CHAP. III.

Strange accusations. *Antiquity* reverenced, not Deified. *Fathers* accused of some error by *Iesuites*. The occasion of their enlarged speeches concerning *Free-will*. The *Author* acquitted of *Popery*.

INFORMERS.

A*Gaine, speaking of the* Fathers *in generall, hee professeth his opinion to be, that* Those

Thoſe worthy Lights did not any way faile; nor did darkeneſſe poſſeſſe their cleere underſtandings. CHAP. XVI. *pag.* CXIII. *The which is a ſaying more* Popiſh *than learned* Papiſts *durſt ever affirme.*

MOUNTAGU.

NAy more ſottiſh than any *Puritan*, but your ſelves, would ever quarrell. Malice, and Ignorance, whither wilt thou? As if M. MOUNTAGU had affirmed, that no *Father* ever *Erred* in any point whatſoever. Maſters Informers, you may goe range this calumnie under ſome other head: for *Popery* will not admit nor entertaine it. No ignorant *Papiſt*, leſſe *learned* than your ſelves, *nedum* LEARNED *Papiſt*, eyther taught or thought, that no *Father* ever *Erred*. And as for Mr. MOUNTAGU, he utterly diſclaimeth it. Though no man living carieth a more awfull regard, and reverent reſpect unto *Antiquity* than hee doth, yet never did he ſo doate upon them. It is more than ever entred into the compaſſe of his thoughts, ſo to overlaviſh tranſcendently in their commendation, as to give them prerogative of *not erring* at all; and ſo to advance them unto their MAKERS ſeate. It belongeth not to theſe *Ancients*, but to the *Ancient of Dayes*, not to *Erre*. And ſo much M. MOUNTAGU had expreſſed in that former paſſage

paſſage of his penne: *Take them at large, and they laviſh ſo farre ſometimes, that the greateſt Patrons of the power and efficacy of Free-will, dare not joine iſſue with ſome of them.* Then followeth that calumniated piece, by theſe *Pure* Ones; *Not as if thoſe worthy Lights had at any time failed, or darkneſſe poſſeſſed their cleere underſtanding.* Now, you Promoters, could your Chriſtian charity be ſo defective; or your common wit, ſenſe, or underſtanding at ſo low an ebbe; or your honeſtie ſo little or none at all, as out of theſe premiſes, ſo laid together, to inferre ſo miſhapen a calumnie, that Mr. MOUNTAGU *Delivered* and *Publiſhed* this *Error*, that the *Fathers*, none of them eyther did or could *Erre* at all? As if he had erected to himſelfe a new frame and fabrick of *Popery*, never heard of in the world. Whatſoever became of *their Lights* and Underſtandings, deep Malice poſſeſſed *your* malignant Paſſions, thus ſhameleſly to ſlander him, with indeed more than the groſſeſt *Popery*. Thus it is; M. MOUNTAGU ſpeaketh not of *all* the *Fathers* in generall, nor of their *opinions* in any one point, ἀπλῶς: but onely of their opinion in and concerning *Free-will*, who have meddled with, and written about *Free-will*. This then is the firſt untruth by falſe ſuggeſtion faſtned on him. Secondly, he profeſſeth plainly, that in and concerning this point of *Free-will*, thoſe *Fathers* did ſo farre outlaviſh, and ſpeake ſo in-

largedly, that the very IESUITES, *post mota certamina* PELAGIANA, for feare of seeming to *Pelagianise*, dare not say so much as they have said; at least wise some of them: for which I have the warrant of Bishop MORTON in his *Appeale*, to be according to the *confession* of most learned *Papists*, SIXTUS *Senensis*, MALDONATE, TOLET, and PERERIUS. His words are, that *In the roote of the doctrine of Free-will*, CHRYSOSTOME, CYRILL, THEOPHYLACT, EUTHYMIUS, OECUMENIUS, AMMONIUS, *and most of others; especially in the Greeke Church, did yeeld too much unto the power of Nature in the free-will of man.* These termes are farre from acquitting and discharging the *Fathers* of all *Error* in that point. And these honest well-meaning Informers, if they had imagined indeed, that I did so acquit them, rather should have challenged me of contradiction, than of *Popery*. For it seemeth as much *Popery* to accuse the *Fathers* of *Errors*, as to excuse them of *Erring*, seeing those *three* IESUITES (than whom, scarce were ever *three* more eminent in the Society) doe not excuse or acquit them, but accuse them rather for going so farre in applauding of *Free-will*. In this point it is plaine, my meaning was, that *their Understandings were not so darkened*, as their words at first apprehension may seeme to import, to *erre* so grossely in the point as they seeme to doe: nor did then and in that particu-

Pag. cci.

ticular, *those worthy Lights of the Church of* GOD, *faile* in discerning of the Truth of GOD in that particular, as (to use the words of the forenamed learned Bishop) *They inclined, contrary to Scripture, unto Pelagianisme.* For things must be taken and considered as they are spoken, and upon what occasion and ground they are spoken. If you were not so acute to conceive this (indeed so honest to expresse it) yet your dullest Readers would have observed it, had there beene in you so much ingenuity as to have added that, which ensueth in M. MOUNTAGU, thus: *That they being to deale against fatall Necessity, urged by many* PAYNIMS, *Philosophers in those dayes; as also against the execrable impiety of the* MANICHEES, *they extended the power of* FREE-WILL *unto the uttermost, and set it upon the Tenters; especially having then no cause to fear any enemy at home, unto the contrary,* ante mota certamina PELAGIANA: *There being yet no* PELAGIANS *sprung up in the world, enemies to Grace, advancers of Nature and Naturall powers, beyond degree of Power, and of Possibility.* In effect, Mr. MOUNTAGU, as touching Free-will here in this case, hath said the same, and no more but the same, that before him Bishop MORTON did in his *Appeale, pag.* CCII. THE *occasion of this difference we learne to have beene a whirlewind of contrary Heresies, wherewith, in those dayes, the Church of* GOD *was miserably afflicted. Then*

the MANICHEES, *and before them the* STOICALL CHRISTIANS, *had taught an absolute fatall Necessity of every mans Actions, thereby taking from man the guilt of sinne: For the overthrow of which pestilent Heresie, as is confessed concerning S.* CHRYSOSTOME, *some* FATHERS *did contrarily yeeld too much unto the power of will. This was the occasion of their by-sliding, who notwithstanding did often recover their footing, and in their more intimate meditations gave direct acknowledgement of our Orthodoxall Defence.* Iust to an haire, up and downe the same *Popery* that M. MOUNTAGU hath *Delivered.* That Bishop, and my poor selfe, say one and the same thing; and yet will even the *Informers*, I dare say, acquit *Him* of *Popery:* why not *Mee*, as well in the selfe same case with him?

CHAP. IV.

Private and *publick* doctrine differenced. In what sense the Church is said to be alwaies *visible.* The *Author* acquitted from *Popery* againe by others, lear-

learned Divines. Of the church of *Rome*.

INFORMERS.

HE *calleth the doctrine of the* INVISIBILITY *of the Church*, a private opinion; no doctrinall decision, nor to bee imputed unto the resolved doctrine of the Protestants. *Nusquam est*, saith hee, *quod nunquam videtur*. CHAP. V. *pag.* XLVIII. *And againe*, *pag.* L. Moderate men on both sides do confesse, that this controversie may cease.

MOUNTAGU.

MY words were onely these; *It may be, some private opinions have run upon Invisibility of the Church.* But since you put me to it, if there bee any such doctrine, as you speak of, it is *a private opinion*; and I will now say expressely, *I hold that doctrine a* PRIVATE *opinion*: yet then and there I did not *ponere*, that any had so said *in terminis*; or runne that way, but onely with restriction, by a *May-bee* of concession: that some men, *singular* from the doctrine of the Church, in their owne *private* opinions, had

fallen upon, and supported an Inviſibility. Now every man, but your ſelves knowe, that the doctrine of a Church, *publick* and *authorized*, is one thing; and *your* doctrine, or *my* doctrine and *private* opinion, is another thing. For ſuch doctrine as you talk of, I know none, I acknowledge none, but that of *Libertines* and *Browniſts*; with whom if you have any commerce, intercourſe, or confarreation, look unto it: the Church of *England*, as it deteſteth them, ſo is it for and of another ſtrain. ARTIC. XIX. touching the Church thus we read: *The* VISIBLE CHURCH *of* CHRIST *is a congregation of faithfull men, in the which the pure Word of* GOD *is preached, and the Sacraments be duely miniſtred, &c.* Where *Church* and *viſible* are convertible tearmes. That doctrine then, to which you ſhould, and would ſeeme to have ſubſcribed, talketh of no *inviſible*, but a *viſible Church*; tendreth no *Inviſibility*. And it is a Poſition drawne out from thence, and publiſhed, that there is a Church of CHRIST, not onely *inviſible*, but alſo *viſible*. Though for *inviſible*, it is more than that *Article* ſpecifieth; yet is it moſt true, that there is a Church alſo *inviſible*: which was never denied, or thought upon to be denied. Secondly, it is alſo concluded thence, that the *viſible* Church is a Catholick Church. So the Church is *viſible*, and the Church is *inviſible*: both which I beleeve and profeſſe, diſtinctly taken, and

and as it ought to bee understood. For these, though seeming, are not contradictory Propositions. The Church is *invisible* in her more noble parts; the Saints, both regnant in heaven, and militant in earth; such as bee *secreti* and *occulti intus*; such as bee, *ἀπόκρυφοι*, the secret, hidden, the reserved Ones of GOD. *Psal.* LXXXIII. IV. as Iewels of price, of value, of account. I do also beleeve and professe a *visibility* of the Church on earth, necessarily, *toto sua*, though not *tota sua*, in some part or other at all times; though in all parts of the world, or it selfe, intire, at no one time. Nothing *visible* in the amplest maner that can be, is *sa visibile*, that there is nothing in it, or of it, but is *visible*. It never was, it never shall be, it is wholly impossible to bee, that at some time or other there could not be found, in any one part or corner of the world, not any part *visible* of that Church Catholicke. The Divell never did, nor ever shall, so farre and fully prevaile against GOD and GOD's Kingdome, as to effect or procure such an absolute desolation. And so it is true (for of this onely restrainedly I spake), *Non est, quòd nusquam videtur*; not generally true, I grant, and without limitation. There ever was, and will bee ever, upon earth, a *visible* Church some where or other, with visible cognisances, marks and signes to be discerned by, such as be assigned by the XIX. *Article*; to which men may re-

repaire to heare GOD's Word; where Sacraments are miniſtred, and may be received unto ſalvation; where Prieſthood and Ordination is and may be had according to CHRIST's miſsion and commiſsion. You cannot produce any time, out of any Records or Memorials, extant or remembred, in which and by which it may appeare, that theſe things were otherwiſe. The Churches of the Eaſt, *Aſia*, *Greece*, and *Africa*, were a long time *viſible*, eminent, and glorious. The Churches of the Weſt have held it out longer. Since there firſt was a Church in *England*, *France*, *Spaine*, and *Rome*, there hath not ceaſed to bee a Church there. And if in any of theſe places, or all theſe places, the Church ſhould ceaſe or not bee *viſible*, yet would it be ſtill *viſible* otherwhere, though not ever alike, nor to like purpoſe. Againe, I doe call thoſe *Some* mens doctrines in this point, *Private opinions*: and ſo well may I doe, in reſpect of the diſnyvalidity and diſproportion of them; being private mens opinions, and no publick propoſals or reſolutions of the Church. I call them not ſo in regard of paucity of propoſers: for they may bee many, a ſtrong, potent, prevailing partie that thus opine, and runne a courſe to themſelves in their owne *Tenents*, againſt or beſide publick, enacted, and authorized doctrine. And yet even *private opinions* alſo are againſt you. That worthy Divine, my deare friend while

he

he lived, D. RI: FIELD, *lib.* III, *pag.* XIX. saith, *It cannot be, but they that are the true Church, muſt, by profeſsion of the truth, make themſelves knowen in ſuch ſort, that by their profeſsion and practice they may be diſcerned from other men.* But without all queſtion, that Church muſt needs be *viſible*, the members whereof doe make open and publick profeſsion of their Faith, in ſuch ſort, that by their practice and profeſsion they may be knowne and diſtinguiſhed from other men. And therefore that learned man rightly reſolveth, *That* BELLARMINE *laboureth in vaine to prove, that there is, and alwayes hath beene, a* VISIBLE *Church; and that not conſiſting of ſome few ſcattered Chriſtians, without order, or Miniſtery, or uſe of Sacraments: for all this we doe graunt, and moſt willingly yeeld unto, howſoever perhaps* SOME FEW *have beene of* ANOTHER OPINION. Pag. 11. Marke, my good Informers, D. FIELDS *Papery* to the purpoſe. and withall D. HUMFRYES, another *Papiſt*: SECRET *abodes are no Chriſtian Convocations, becauſe this communion of Saints, is an* OPEN *teſtification of Chriſtianity*. Ieſuit. pag. 2. and D. WILLET, no *Papiſt* I hope, unleſſe your ſelves be, ſaith, that *The* ONLY *abſence of Word and Sacraments doe make a nullity in a Church*: Synop. pag. 69. therefore an exiſtence in a Church is made by their preſence. But how can you or any man poſſibly conceive, that the Word ſhould be preached, and Sacraments adminiſtred, in a Church

Invisible? The L. Bishop of LICHFIELD hath as much *Popery* in this point as M. MOUNTAGU hath. In his *Appeale* thus he writeth. *Now* Protestants *and* Romanists *doe concurre in words, and almost in sense. So that the difference is not so much in the position, as in the application of the* Invisibility *of the Church*. And before him, long since, that IEWELL of his time, hath uttered these expresse words: *The generall or outward Church of* GOD *is* VISIBLE, *and may be seene*; in his *Defence* against HARDING. And this Doctrine is sufficiently, and to this purpose explaned by that right worthy and learned Deane, Dr. WHITE, in his just *Defence* of his deceased Brother, against the cavils of a *Iesuite*. And he that hath read more *Papists* than ever you have heard of, concludeth thus; *Whereunto our learned adversaries for the greater part agree.* Great Ignorance then it must be, or malice, or faction, or all, that by the Information of these poore Divines, M. MOUNTAGU is promoted for a *Papist*, for saying, *that with moderate men on both sides, this Controversie might cease.* or, for *calling the opinion of the* INVISIBILITY *of the Church, a private opinion.* But as I said, so I see it fareth still now adayes: as with the *Iesuite* and *Iesuited Papists*, such as be by farre the *major* part of that side, every man is an *Heretick*, a *Lutheran*, a *Calvinist*, I know not what, that is not a desperate *Papist*, to goe unto the Divell with them,

Pag. 661.

Pag. 361.

them, though it be upon a second pouder-plot; so also with our *Puritans*, very Sibs unto those Fathers of the Society, every Moderate man is bedaubed with these goodly habiliments, of ARMINIANISME, POPERY, and what not? unlesse hee will be frantick with them for their Holy Cause. Yet well fare BELLARMINE, a man of a better spirit than some of the Paternitie, who ingenuously confesseth concerning this particular; *Notandum est, multos ex nostris tempus terere, dum probant,* ABSOLUTE *Ecclesiam non posse deficere: nam* CALVINUS, *& cæteri Hæretici, id concedunt.* And that learned Deane of CARLILE, of late against FISHER, saith the same; *It is but lost labour, to spend time in proving against us, that there is alway in the world a true Church; for we have ever acknowledged it:* and have ever beene *Papists* in opinion for so doing, or else these good Fellowes are and ever will be, I know what. I could have produced many more to purpose, and amongst them diverse whom they will not cast off for *Papists*; as M. PERKINS, M. CLAPHAM, D. SPARKE, &c. I will yet adde a little more *Popery* to the former, and so leave my friends and Informers to chew the Cud upon it, as they do after Lectures. The Church of *Rome* hath ever beene *visible*. The Church of *Rome* is, and ever was a *true* Church since it was a Church: Therefore the *true* Church hath beene *visible*. I say, Remember it, lest

De Eccles. 3. 13.

you miſtake my ſaying, or malicioufly miſtake it; a *True* Church *ratione eſſentiæ*, and *Being* of a Church, not a *Sound* Church every way in their Doctrine.

CHAP. V.

Touching ANTICHRIST.

The *Pope* and Prelacy of *Rome* Antichriſtian. That he is *Magnus ille Antichriſtus*, is neyther determined by the *publick* doctrine of the Church, nor proved by any good argument of *private* men. Difference among Divines, who The *Man of ſinne* ſhould be. The markes of the *great Antichriſt* fit the *Turkiſh* Tyrannie every way, aſwell as the *Papacy*. The peace of the Church not to bee diſquieted through

through variety of Opinions. No finall Resolution to be yet had in this point.

INFORMER.

Concerning ANTICHRIST, *thus he writeth*: I professe ingenuously I am not of opinion, that the Bishop of ROME personally is THAT ANTICHRIST; nor yet that the Bishops of ROME successively are THAT ANTICHRIST. *Chap.* x. *pag.* LXXIV.

MOUNTAGU.

WHat if I am not of that opinion? what if ingenuously I professe so much, that I am not of that opinion, as indeed I am not? I was occasioned to shew my opinion in the point by the *Gagger*, who charged our Church in generall with the private fancie and opinion of some men, that the *Pope* of *Rome* was *that very Antichrist* mentioned and foretold in the Scripture; I must needs avow it, or disclaime it. That I could not doe, without wronging the Church and my selfe: therefore I thought it an honest mans part, ingenuously to professe what I thought. Sure it would be more

pleasing unto GOD, and commendable with men, if your selves and such Halfers in opinions, *Omnium horarum homines* for your private ends, would openly avow what covertly you conceale; and publickly professe that, in which *animitùs*, being rotten at the Core, you are dissentients indeed from the Church of *England*: than to be and call your selves at least *Conformitants* for fashion sake in some few and indifferent points of *Ceremony*; and to be opposites in Truth both from them and most points of *Doctrine* of the Church of *England*. For the point in question, what if I for my part professe so much? you may for your part professe the contrary if you please, so be it you trouble not the Church with it, nor would pin my Faith unto your opinion. One thing I promise you, for my part I will not lightly talke of my opinion in Pulpits: will you say as much for your opinion? I think not. I know nay. For your opinions must be all THE LORDS HOLY TRUTH. I am not any way offended with you for your opinion, that *The Pope is Antichrist*: yet much rather might I, because you presume to determine so peremptorily of *future Contingents*; which being ever uncertaine *quoad nos*, those things cannot but rashly be defined, or absolutely taught as true, the event whereof may hap afterwards to prove otherwise. Why should you be angry with me, in such points of no assurance, be-

because I doe not subscribe unto you? I am not tyed unto you, more than you to me. Who concluded it but your selves, to be flat *Popery*, not to Beleeve or Preach that the *Pope* is that *Antichrist*? or to professe the contrary, that he is *not* that *Antichrist*? Who can finde it to be the doctrine of the Church of *England*? What Synod resolved it? Convocation assented to it? What Parliament, Law, Proclamation, or Edict did ever command it to be professed, or have imposed penaltie upon repugnants, or non-consentients unto it? Some *Protestant* Divines at home and abroad, I grant, have thought so, wrote so, disputed so: In good zeale, no doubt, against that insolent, and insufferable, and outragious Tyrannie and Pride of the Bishops of *Rome*, and their infinite enormities in the Church; and out of that affection have been too violently forward, out of conjectures and probabilities, to pronounce, *The* POPE *is that* MAN OF SINNE, *and* SONNE OF PERDITION. The Synod of GAPP in *France*, made it a point of their *Beleefe*, and concluded it peremptorily to be so. And let them and you beleeve it so, if you will. Their inducements doe not convince or perswade me. I never yet saw proofe or argument brought, that was perswasive; much lesse that was demonstrative in the case. I never yet met with argument or reason to the point, but, at least to my owne satisfaction, I was able to answer it. If you can give better,

better, I am like to yeeld. Till then, there being no conviction nor compulsion *in foro externo* or *interiori*, I would gladly knowe why it should not be as lawfull for mee to opine, *The Pope is* NOT *that Antichriſt*; as for others to write, to preach, to publiſh, to tender unto Proceeders this Propoſition, *The Pope* Is *Antichriſt*. They think one way: I am of another minde; and ſo are infinite others with me. Why may not I *ſedatè* and *tranquillè* deliver my Negative, as Mr. GABRIEL POWELL publiſh and print (as if the Church of *England* were of his minde), out of violent and tranſported paſſion, no doubt, thus; *I am as well aſſured, and as throughly perſwaded, that the* POPE *is* THAT ANTICHRIST, *as I am reſolved*, IESUS CHRIST *was the Sonne of* GOD; or to that purpoſe: for I have not now the book by mee. Surely, this man made it an *Article* of his *faith*: ſo will not I. And yet I will not deny, but the *Pope* is *an Antichriſt*. I doe not deny it: I doe beleeve it. Theſe honeſt Informers ſhould not ſo have dealt with mee, as by a *knack* of concealement to have done me ſo palpable a wrong, as if my meaning were, the *Pope was no Antichriſt at all*. So I might have walked, not onely upon the *Brinks*, but have come much within the *Verge* of flat *Popery*; and not injuriouſly, as now, have been ſlandered for, and ſtiled a *Papiſt*. For that imputation might more than grate

grate upon an universall approoving of the totall doctrine of the Church of *Rome*; in as much as there were of old, are now, and alway will bee, *many Antichrists*: and hee that any way opposeth CHRIST in his Kingdom, his Word, his Church, is *an Antichrist*; which, as ingenuously as the former, I professe the *Pope* and the Church of *Rome* doth. And therefore, when out of my private opinion onely (for which I will not trouble the peace of the Church) I denied that the *Pope* was THAT *Antichrist*, then yet and there I added withall, AN *Antichrist notwithstanding I hold him or them, carrying themselves in the Church as they doe*. Which Passage and Proposition had bin sufficient, with men not partially addicted unto a Side, and malitiously bent to calumniate an Opposite, as it is too manifest my Informers bee, to have discharged mee from guilt or tincture of *Popery*. For will or can any *Papist* living say, that The Bishop of *Rome* now is an *Antichrist*? But so have I said, and written and professed *so*, if these honest Informers had been pleased to have reported it so. But it stood not with their prime purpose of calumniating: directly it gave a check unto their detraction in chief, and so they passed it slightly over.

But as concerning the maine, the question on foot, Whether the *Pope* of *Rome*, or the *Popes* of *Rome*, either are, or may be accoun-

ted, or is THAT *Antichriſt*, or *Antichriſts*, my irreſolution grew, as I have remembred, from the much inſufficiency of their proofes that tender it ſtoutly, ſtrongly, affectionately, and *tantum non*, as a point of faith. Not any one of their arguments is, not all their arguments together are, convincing. Secondly, becauſe it is in Scripture every where tendred as a *Prophecy*; and therefore a *Myſtery* ſealed up, obſcure, not manifeſted, nor to bee underſtood, but by evident and plaine event, without divine revelation. *How then* (theſe are the very words of Biſhop MORTON in excuſe of the Fathers, concerning their erring in this very caſe of ANTICHRIST) *can ignorance of thoſe things which cannot poſsibly be underſtood before the time of their accompliſhment in the laſt daies, be held prejudiciall unto the wiſdome of the Fathers of former times?* I may adde thereunto, Or the cautelouſnes of ſuſpenders and not forward concluders in theſe times? And yet farther; becauſe *Proteſtants* are divided in the queſtion. For all doe not determine or reſolve, that the *Pope* is THAT *Antichriſt* remembred in the Scripture: and yet none of them have hitherto at any time been ſtiled or reputed *Papiſts*, no not by Puritanicall Oppoſites. The Scriptures, as is apparent, doe in this queſtion propoſe us two perſons: AN *Antichriſt*, one with many; THE *Antichriſt*, one eminent above all. All, and every one that oppugneth

or

or oppoſeth CHRIST and his Kingdome, his Word and Doctrine, is *an Antichriſt*. So was SIMON MAGUS, ELYMAS, MENANDER, the NICOLAITANS, and other Hereticks abroad, and riſen up in the very *Apoſtles* times: of whom S^t. IOHN himſelfe ſaid, *And now are many Antichriſts*. Theſe are all, more or leſſe, *Antichriſts*, as their oppoſition is more or leſſe unto CHRIST and his Kingdome, in points of higher nature or of lower tenure. But beſide all theſe, more particularly and eſpecially there is deſigned out in Scripture an *egregious, eminent*, and *tranſcendent* ANTICHRIST, called there, THE MAN OF SINNE, THE SONNE OF PERDITION. Concerning him, not them, there is diverſity of judgements, diſcrepancie of opinion among Divines both old and new. Firſt, ſome of the antient Fathers, and moſt of the Writers in the preſent Church of *Rome*, underſtand the propheticall prediction of, and apply it unto one *ſingular* individuall man onely, and no otherwiſe; and him to be an Heretick in opinion, extremely and with all vehemency oppoſing the ſaving truth of GOD; prodigiouſly impious, and beyond meaſure: who ſhall by all ſignes and wonders, with maine force and oppoſition, ſet himſelf againſt CHRIST IEſus and his Kingdome, towards the later end of the world, not long before the day of Doom. Other Divines, as namely the *major* part of *Proteſtant* Writers, not all,

understand the prophecy and prediction, not of any *one* man or *singular* person so much, as of any hereticall, wicked, tyrannicall *State* and Polity, directly opposing the Kingdome, State and Doctrine of CHRIST IESUS. But heer is some difference among them. For there are, that by *Antichrist* doe understand MAOMET, or the *Turkish* State and Tyranny erected against CHRIST and *Christians* directly; and the *Pope* and *Papacy* opposing the same indirectly and in oblique sort; both combined in one confederacy and combination: that *both* these, though opposite *ad invicem in Temporalibus*, may and doe make *one* conjoyned opposition unto IESUS CHRIST, and his truth, *in Spiritualibus*. And although that externally, and in regard of Civill Policy, they differ, and doe deadly hate each other, and mainly one oppose against the other; yet *nihil impedit* but they may, as indeed they do, conspire in opposing CHRIST and his Gospell, his Kingdome differently. Other, more *precise Protestant* Divines, do not, nor yet will in any hand extend *Antichristianisme* beyond the *Papacy*; nor will admit or heare of any other *great Antichrist*, past or to come, but onely the Bishop of *Rome*: which is, it seemeth, the opinion, or rather faith and beleef, of these Informers, together with Mr. POWELL, and the Synod of GAP; as it is of most, but not of all the Divines, whom these men

men think it an honour to call CALVINISTS. I ſay not of all: for ZANCHIUS, ZEGEDINUS, GRYNÆUS, and FAIUS of *Geneva* himſelfe, are not ſo yet perſwaded. For my owne private opinion, I ſaid, and ſo I ſay ſtill, Though I cannot, nor yet will ſweare unto either, being but probable and conjecturall, yet I rather incline unto the more moderate and temperate *Tenent*; and rather of the two embrace that, The *Turkiſh* and *Popiſh* State, not ſeverall, but conjoyned, oppoſite unto CHRIST, though ſeverall waies, doe much rather, and may ſo, conſtitute THAT *Antichriſt*, than any *one* man or private perſon whatſoever, than either of the two States diſjoynedly: and of the *two* States, rather the *Turk* by much, than the *Pope*; rather the MAOMETAN iniquity, than the HILDEBRANDINAN impiety; at leaſt wiſe as much every way: becauſe the Signes, and Tokens, and Marks, and Cogniſances of that *eminent* and *great Antichriſt*, foretold, extant and deſigned in Scripture, do all as much accrue unto, and fit the *Turk*, or rather, and indeed more, Him and Them, than they doe the *Popes*, in their State and Government *ad oppoſitum*.

Firſt, in *Apoſtaſie* they are both intereſſed: both are departed away; but rather the *Turk* than the *Pope* is intereſſed. For whether wee take that Apoſtaſie to bee a departing away from CHRIST, and his Kingdome, and his

Doctrine, MAOMET himſelfe apoſtated, drew away his Followers and Sectaries, ſometime CHRISTIANS: and ſo they continue yet unto this day Reprobates, Renegadoes, Apoſtataes, Deniers of that faith which ſometime they did profeſſe. The Churches of *Aſia*, thoſe ſeven unto which S. IOHN ſometime wrote; thoſe which S. PAUL planted, and which APOLLOS watered; where S. PETER, S. ANDREW and the reſt preached; thoſe many famous Churches of *Africa*, and others, are fallen from GOD, his Kingdom, his CHRIST, the SPIRIT of his Grace, profeſsion of his Name, and received the marke and ſtampe of the Beaſt: Or whether we underſtand *Apoſtaſie* and defection from the *Romane* Empire, the *Turke* is intereſſed as much, or more than the *Pope*. both are growne great through the ruines thereof; but rather the *Turke* than the *Pope*. Indeed, both from the Scepter of CHRIST and the *Romane* Empire, is this Apoſtaſie: and ſo the ſignes, marks, and tokens hold on either ſide; but upon due examination, rather upon the *Turke* than the *Pope* as yet.

Then for *Deceiving ſignes and wonders*; howſoever that cognizance holdeth in the *Papacy* and Sea of *Rome*, we are aſſured out of Story that MAOMET took that courſe to beguile the ſimple, to inſinuate into the fancies of his deceived Proſelites, and to make himſelfe eſteemed a τὶς μάγος, being a falſe Prophet, a Deceiver,

ver, a teacher of lyes, in regard of GOD and CHRIST. Such he pretended, he desired to be accounted, so he was esteemed and held in his time during life, and so is he reckoned of by his followers at this day, which hitherto *secundum literam*, and κατὰ πρῶτον σκόπον was never verified in *Pope* or Bishop of *Rome* personally; nor in succession of *Popes* collectively.

Againe, the number of the name of the Beast, doth agree unto one as much or more than unto the other: whether wee take DCLXVI. for the *Number* of the *Name* of a man, or for the *Number* of the *Time* assigned when he should rise. The time of MAOMETS rising in the *East* against CHRIST and the *Romane* Empire, was in the *sixt Century*. and *Ierusalem* was taken in by HOMAR, successor unto MAOMET, neere about the yeare DCLXVI. The name of MAOMET written in *Greeke*, that tongue in which S. IOHN wrote, and to which he had reference, doth make up that *Number* unto an haire, as well as ΛΑΤΕΙΝΟΣ so much insisted upon, thus; 40 μ. 1 α. 70 ο. 40 μ. 5 ε. 300 τ. 10 ι. 200 ς. in all DCLXVI.

Fourthly, as the Learned have made observation, the word TURCA, the name of the chiefe Prince of *Gog* and *Magog*, doth signifie the same that doth *Apollyon* and *Abaddon*: which is a Name ascribed and fastned unto that *man of Sinne* in holy writ.

Fiftly, the *Turkish* MAOMETANS of these dayes,

dayes, and so the SARASINS of old, are the grand professed enemies of CHRISTIANS, *Christianity*, CHRIST, *quà tales*; for that Name, that Profession, that Religion, make warre against, hate, detest, persecute *Christians* with all hostilitie, calling themselves *Interim Musulmans*, that is, *the Right Beleevers:* so that Religion is openly pretended for hostilitie.

Furthermore, yet MAOMET personally, as a private man and a false Prophet, was truely and indeed a *man of Sinne:* not only for his morall parts in his loose licentiousnesse, lewd carriage, abominable life, impiety, improbitie, and impuritie every way unto the highest; but in his ALCORAN, that execrable Law of his damned Sect, he commendeth and tendreth unto, not only alloweth and tolerateth in, his Sectaries, all filthy carnall pleasures and prostitutions. and in reward of such a life, a semblable recompence also after death, in a Paradise of that nature, abounding with all beastlike brothelries.

Seventhly, hee directly and γυμνῇ τῇ κεφαλῇ, without more ado, thrusteth himselfe into the roome, place, state, and office of CHRIST. He *exalteth himselfe above* CHRIST, above the *Prophets*, *Apostles*, all *holy men*, all *holy things*. and his successors in State, arrogate and challenge unto themselves absolute, supreme, independent power over the Kings and Monarchs of the earth; calling themselves in their high

high-ſwelling ſtiles, *Lords of Lords*, GOD *of the earth, &c.* as is to be ſeen in the Letters of SOLYMAN, AMURATH, and others, challenging abſolute, irreſiſtable, incontrouleable power to ſet up, pull down, order, alter, and diſpoſe the world, and all things in the world, at pleaſure. That wretch MAOMET, like ANTICHRIST indeed, commandeth his ALCORAN, and moſt abominable Law, to bee received of all as the *Meſſage* of GOD, beeing nothing but a TYROTARICHON and hotch-potch of errors, fables, lies, impieties, impurities, blaſphemies, derived from, and made up out of *Iewiſh, Paganiſh, Manichean, Arian* hereſies, religion, and ſuperſtition. Hee commendeth it unto his Followers, as comming downe from heaven, by the miniſtery of his familiar and old acquaintance, the Angell GABRIEL. He preferreth it before the Law, the Goſpell, all, or any Word of GOD. Hee threatneth torments eternall unto the deſpiſers of it; and unto the obſervers promiſeth his carnall Paradiſe, abounding with all ſenſuall delights and carnall pleaſures: and to conclude, as in effect in deſpite of GOD, conculcating and trampling under foot *whatſoever is named* GOD, *advanceth his owne* (blaſphemous reprobate and forlorne miſcreant as he is) *divine* power and authority forſooth, in the Divels name, above all things whatſoever in heaven and earth. If theſe be not certain ſignes

and remonſtrances of ANTICHRIST, I cannot tell what are, or may be thought to be.

Eightthly, the TURK is, and hath been long poſſeſſed of *Ieruſalem* and the Land of Promiſe, that *pleaſant Land* and *holy City*. HOMAR, the Succeſſor of MAOMET, took it: and ſince it hath been a neaſt of uncleane birds, in the hands of thoſe barbarous blaſphemous miſcreants, except for ſome few yeers under the French. The *Iewes*, when MAOMET firſt declared himſelfe, came flocking unto him, as unto their MESSIAS; the ſooner and rather, becauſe he was circumciſed, as bee all of his Sect at this day, receiving in their fleſh the mark, ſtamp, and character of the Beaſt. They greatly advanced and propagated his impiety. They paid him tribute, to the intent to incite him againſt CHRIST and *Chriſtians*; and having prevailed, and inſtigated him thereunto, aſſiſted him readily in that enterprize.

Ninthly, the TURK ſitteth εἰς τὸν ναὸν τοῦ Θεοῦ: it is verified in him, take the meaning for, either IN the Church, or AGAINST the Church; in both which ſenſes it is expounded. Take *Templum* materially, or formally, or figuratively, any way, that note will alſo fit him. At *Mecha* was he buried in the *Church* there. HOMAR his Succeſſor enſhrined him there; appointed an *Obit* and *Anniverſary* for him there; made it *meritorious* to viſit his *Sepulchre*, to undertake *Pilgrimages* unto his

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Reliques: which religion and custome continueth yet to this day. And yet more: The same HOMAR, having after two yeeres siege taken-in *Ierusalem, Templum exquisivit*, as writeth THEOPHANES cited by BARONIUS, *quod* SALOMON *extruxerat, ad Blasphemiæ suæ Oratorium constituendum*. Which being done, and his *Oratory* erected in place of the *Iewish Temple*, SOPHRONIUS the then *Patriarch* of *Ierusalem* took up this saying, as having reference unto ANTICHRIST; *In veritate, ista est abominatio desolationis, quæ dicta est à* DANIELE *Prophetâ, stans in loco sancto*. And yet farther: MAHOMET the Great, having taken *Constantinople*, and ruined the Empire of the *Greekes*, sate him downe, and made his Palace in the Cathedrall Church of SAN SOPHIA; and in the Close and Cloisters, the *Bishops* and *Priests* lodgings thereabout, where is his *Seraglia* unto this day. Part of that large and admirablest piece of work, one of the wonders of the world, the *Church* of SAN SOPHIA, namely, the *Chancell*, of that Church, where stood the *High Altar* or *Communion-Table*, and *Patriarchall Throne*, is now made, and so used as, a *Turkish Moschie*: whither the GRAUND SIGNIOR also himselfe goeth often a Procession unto their Service, or blasphemous rites and ceremonies of their Religion. Spiritually & figuratively he sitteth εἰς τὸν ναὸν τοῦ Θεοῦ, against or upon the living *Temples* of GOD,

the *Church* of the *Redeemed* by the bloud of IESUS, because hee hath demolished, ruined, and brought unto confusion, very many famous and renowned *Christian Churches* in *Syria*, *Palestina*, *Egypt*, *Persia*, *Armenia*, *Arabia*, *Africa*, and *Asia* the *Lesse* and the *More*, *Grecia*, *Thracia*, and many other Countries; Those *Churches*, all but one, to which Saint PAUL wrote. Those in the Revelation hee hath removed, put out, cast off, their *Candle* and *Candlestick*, bereft them of their spirituall life in CHRIST, of the power of his Kingdome in preaching the *Gospell*; hath set the *mark* of the *Beast* upon them, circumcised them in their flesh, taught them to blaspheme, and to open their mouthes against the GOD of heaven. He maketh and ever hath made warre against the *Saints*, that is, against the *Christians*, called, according to the calling of grace, unto a profession holy and sanctified, *eo nomine* alone, because they professe the Name and Faith of CHRIST; that they acknowledge the *Onely true* GOD, *and Him whom* GOD *hath sent*, CHRIST IESUS, the Saviour and Redeemer of all mankinde; and because they detest those execrable blasphemies of that false Prophet and *man of sinne*, against GOD, against CHRIST, and true Religion; seeking by all meanes to make them, as they speak, *Musulmans*, that is, to deny CHRIST IESUS, and to go to hell. And for this cause, one amongst many,

many, hee extremely tyrannizeth upon their bodies and temporall states: a note of ANTICHRIST to doe so. but in more cruell and wretched sort upon their soules, especially in that his barbarous and unheard-of *Tribute* of CHRISTIANS *children* every third yeare, or as occasion serveth oftner or seldomer, to be violently reft away from their *Parents*, from their GOD, *Redeemer*, *Religion*, *hope of Salvation*, and everlasting life, to becom the *Eunuchs* in his *Seraglia*, worse than those in the Court of the King of *Babylon*; his *Ianisaries*, *Spahies*, *Beglerbegs*, and *Bassaes*, the publick *meanes* and *instruments* of his *Tyrannie* and insolencies against GOD and his *Church*.

Tenthly, he is seated in *Constantinople*, that is, also in *Rome*. For *Constantinople* is knowne to have been called *New-Rome*; was so named by CONSTANTINE himselfe the Founder; had in Church and Common-wealth, in both State, τὰ ἴσα πρεσβεῖα, every way equalled priviledges with the *elder Rome*; *Senators*, and *one* of the yearely *Consuls*. The adjacent country was then called *Romania*; and is so corruptly termed by the *Turks* at this day, *Rumilie*, or *Rum-ili*, that is, the *Roman* country. It was the Emperiall Citie then when MAOMET that false Prophet and *Antichrist* arose, as well as *Rome*, indeed rather than *Rome*, since the time that CONSTANTINE, to the great advantage of barbarous nations, enemies unto the *Roman*

State, translated the seate of the Empire thither. And lastly, this great and *Emperiall* CITY, *bearing rule over the Kings of the earth*, is likewise as well as ROME, seated upon *seven hills*, at or neere unto the Sea: indeed in a Foreland or Landstreight where two Seas meet; the only Seat in the world for an Emperiall See. For which cause it is called ~~πόλις ἐπτάλοφος~~, by NICETAS, *The City with seven tops*; *Vrbs septicollis*, by PAULUS DIACONUS: so acknowledged by IANUS DOUZA a Gentleman of the *Neatherlands* in his *Iournall*; and by M. RICHARD KNOLLS in his *Turkish History*, with others.

See also Sayth the Turkish history p. 340.

Now upon these premised considerations, of the *Marks* of *that Antichrist*, so fitting the *Turkish* State and Tyrannie every way, it may seeme probable, that MAOMET the false Prophet, and the *Turkish* State, as the Beast, may at least be assumed into association with the *Pope* and *Papacy*, in making up *that Antichrist* and *Antichristian* Kingdome or State, opposite unto the State and Kingdome of CHRIST and *Christians*. which *respectu finis* may be accounted one, in opposition against GOD and CHRIST; though the meanes of effecting it be many, different and diverse: *Turcisme* one way may oppose CHRIST, as it doth, *vi aperta*, by fiery force; and *Popery* be *ad oppositum* another way, *fraude* and *insidijs*, as it is. In wch respect, as DANIEL may well tell us of *one horn*;

ſo S^t. IOHN remembreth a *Beaſt* with *two Hornes*: MAOMET in the *Eaſt*, the POPE in the *weſt*; both *Horns* puſhing fiercely againſt the *Saints*: yet ſo alſo that it may be probable which ZANCHIUS hath, *Miſcellan. lib.* III. and LAMBERT alſo upon the *Apocalypſe*, that beſide theſe two, after theſe both, it is not unlikely, out of both theſe impious oppoſite States, one notorious, ſingular, miſchievous *Antichriſt* may ariſe, towards the finall conſummation of the world; who in fraudulent, colluding, malicious craftineſſe, in impious, execrable, and tranſcendent wickedneſſe, through hereticall impoſtures and lying miracles, ſhall goe beyond all other that ever lived in the world, and bee fitted with all ſignes and *markes* of *Antichriſt* unto the full, ſo as no exception can bee taken againſt any in any one point. Surely if the Generall of the *Ieſuites* Order ſhould once come to be *Pope*, & ſit in PETERS chaire, as they call it, I would vehemently ſuſpect him to be the partie deſigned: for out of what neſt that accurſed bird ſhould rather come abroad than out of that *Seraphicall* Society, I cannot gueſſe; and but gueſſe. For in reſolution, I ſay with that IEWELL of *England* in *pag.* CCCXCIII. *I will not ſay the* POPE *is* ANTICHRIST. GOD *will reveale him in his time, and he ſhall be knowne*: yet it is probable, hee may bee of that rank. I will not ſay the TURKE is *Antichriſt*; though

though it bee probable, that *Antichrist* may come from thence; the *Turks* power beeing increaſed and inlarged by the *Popes* policy, as the ſame B. IEWELL hath obſerved it well, that it may not ſeem ſtrange, two oppoſite in *State* may conſpire in oppoſing *Piety*. For all theſe, and whatſoever is beſide theſe in this particular denoted, being all propheſies and predictions of things to come, obſcurely and myſtically delivered, are but *opinions* and conjectures; not intended, not to be received as finall *reſolutions*. For my part, I deſire not to conteſt with any man about them; nor would I willingly have mens mindes, or the peace of the Church diſquieted with them. It is an evill diſeaſe in the world among Divines, in things of indifferency they cannot endure diſſentients: Hee is not my friend, I will hold no correſpondency with him, that will not *per omnia* and *in omnibus* bee of my minde. There is a *Rule* of faith, we acknowledge it, commend it, and have recourſe unto it. Things that are ſtraight and direct, and according to that *Rule* confeſſedly, need not application, are not commonly brought to be applied to that *Rule*: but things of different or doubtfull ſtanding, theſe need application, and are applied confeſſedly by the perpetuall practice and tradition of the *Catholick* Church in conſent of Fathers. Wee apply things doubtfull unto Scripture, our *Norma*, and exact and abſolute

Rule

Rule of *faith* and *manners*. Wee consent and agree, it is *Antichristian* to dissent from, to reject that *Rule*; and him *an Antichrist* that doth so, or proposeth any thing as *Credendum* against that *Rule*. The *Pope* doth this. Let him then be *an Antichrist* in S. IOHN's acceptance: *There are many Antichrists*. But whether hee bee THAT *Antichrist* or not, I dare not presume to determine, without speciall warrant in such a case. If you have any speciall illumination, or assurance by divine revelation, or rather strong perswasion through affection, much good may it do you: keep it to YOUR selves: presse it not on others, that in such cases desire *sapere ad sobrietatem*, rather than resolve without good warrant.

CHAP. VI.

Touching IUSTIFICATION.

The state of a meere *naturall* man, who, to please GOD, must become a *new creature*. That *newnes* cannot be wrought without a reall *change* of a sinner in his

qualities. In what ſenſe it may be ſaid, that there is an *Acceſse* of *juſtification*, both by daily receiving remiſsion of new ſins, and by increaſe of grace, in joyning vertuous and good deeds unto Faith.

INFORMERS.

TOuching Iuſtification, *thus hee writeth*: A ſinner is then iuſtified when hee is made iuſt, that is, tranſlated from the ſtate of nature to ſtate of grace, as COLOS. I. XIII. which (Act) is motion, as they ſpeak, betwixt two terms, and conſiſteth in forgiveneſſe of ſinnes primarily, and grace infuſed ſecondarily. CHAP. XVIII. *pag.* CXLII.

MOUNTAGU.

AND this, all this, in generall, in particular, is our Informers *Popery*. Strange *Popery*. Of what religion are you, Mr. Informers, YATES and WARD? For in Chriſtian

ſtian Religion a man is and may be conſidered *two* waies, as I alſo have conſidered him, according unto a twofold ſtate: The ſtate of *nature*, to which hee was *formed*; and the ſtate of *grace*, to which he is *reformed*: as he was in ADAM, depraved and loſt; as he is in CHRIST IESUS, ſought out, found, and healed of his maladies. In his Being, Subſiſting, and Conſtitution, every man is firſt a *naturall* man: in that ſtate ſtanding, hee pleaſeth not GOD. *He can doe nothing*, ſaith CALVIN, *that can pleaſe him, or be accepted of him. His very beſt works*, you I hope will ſay ſo, *are abomination unto* GOD. *Quando naturalibus dotibus cenſendi ſunt, à vertice capitis ad plantam uſq; pedis, ſcintilla boni non reperitur; niſi fortè velimus inſimulare falſi* SCRIPTURAM, *dum hiſce Elogiis univerſos filios* ADÆ *commendat, quòd pravo ſint & præfracto corde; quòd omne figmentum cordis eorum pravum ſit à primis annis; quòd vanæ ſint eorum cogitationes, &c. breviter, quòd caro ſint: quo nomine intelliguntur opera illa omnia quæ enumerantur à* PAULO, *Gal.* v. XIX. So CALVIN, *Inſtitit.* III. XIV. I. The reaſon then of that ſo great a diſtaſte which GOD hath of the beſt works of meer carnall and naturall men, is, that great diſproportion betwixt GOD and man; that much diſcongruity betwixt HIM and us. The Fountain is impure, from whence theſe works proceed; man himſelf not accepted, that is Author of them,

Agent in them. And why not accepted? Becauſe hee is uncleane. GOD is of pure eyes: he ſeeth, whatſoever ſo is moſt ſecret, in the boughts, and turnings, and windings of the heart; ſo pure, that he cannot behold vanity, nor look upon that which is defiled and unclean. And as hee cannot endure vanity: ſo neither will he look upon iniquity, to approve it; or call him righteous, that is unholy and unſanctified before him. As he beholdeth the forms of things as they are: ſo hee calleth every thing by the name it hath. Man by nature (as he is, and what he is) is wholly and altogether vanity. The perſon with GOD muſt be made acceptable, then accepted, before any work of his become approveable or approved. This is not, cannot bee, hee continuing *ſtatu quo*, a naturall man, unclean, defiled, as he was. For, *Odio eſt ei impius & impietas ejus*; ſo far, ſaith CALVIN, that *quæ vel ſummo ſplendore conſpicua ſunt opera, in hominibus nondum verè ſanctificatis, tam procul abſint à juſtitiâ coram* DOMINO, *ut peccata cenſeantur. Ac proinde veriſsimè illi, qui non, conciliari perſonæ apud* DEUM, *gratiam per opera tradiderunt: ſed è converſo, tum demum placere opera, ubi perſona gratiam prius in* DEI *conſpectu invenerit.* This, I hope, is not *Popery*. Now, that hee may bee fully and thoroughly accepted with GOD; that himſelfe firſt, and then his workes may pleaſe GOD, there muſt (as I conceive) be a

Inſt. 3. c. 4. 8.

change,

change, an *alteration* in him and his: he must become a *new* man, a man *renewed*, a man *changed*, a *new creature*, and the like, 1. *Cor.* v. XVII. *Gal.* VI. XV. *Coloſ.* III. X. *Epheſ.* IV. XXIII. II. *Cor.* IV. XVI. I. *Cor.* V. VII. *Pſal.* LI. X. Now in common ſenſe and reaſon, as I take it, there nor is, nor can be, any *renewing of the inward man*, nor any the leaſt *change of the minde*, nor any *new creature*, nor any *tranſlating from darknes to light*, &c. without *alteration*, without deſtruction of the firſt, and privation of *former* Being, and induction of the *ſecond*; without aboliſhing of the body of ſinne, and induction of the Spirit of righteouſneſſe. Man cannot poſſible paſſe from one ſtate unto another, without ceaſing to bee what hee was, and becomming what hee was not before. If it can bee done otherwiſe, good Sirs let mee knowe the manner how, the place where, the time when, the parties in whom this *alteration* is made; and I ſhall wonder at it. For as yet, to my conceit, this ſurpaſſeth humane capacitie and underſtanding, that there ſhould be a *new creature*, a *renuing*, an *alteration*, and yet *no change*. CALVIN hath taught you otherwiſe, *Inſtit.* III. 3. 9. If then there be granted a Change in man, that of the childe of wrath becommeth the childe of GOD, renued in the ſpirit of his minde (as what childe can or will denie or doubt of that?) then this *alteration* muſt needs be *inter terminos*: as I

thinke all mankinde, beſide your ſelves, will confeſſe and acknowledge with me, out of grounds and experiments of even naturall reaſon. A ſicke man recovered, is changed in ſtate and habitude of body, diſeaſe, and diſpoſition; ceaſing to be what he was, becomming what he was not. When of a ſicke man he became whole and ſound, his change was from Sickneſſe to Health: and this his changing was Motion. the termes betwixt which, Sickneſſe and Health. A dead man reviving (as the widows SONNE of *Naim*, or LAZARUS *quadriduanus* raiſed out of his grave) is changed in ſtate, conſtitution, &c. when of a dead man hee becommeth a living. Naturall men regenerated are in like caſe: In the opinion of ſome men haply, ſick, not dead: in your opinion and in mine, *dead unto* GOD, *and to good works*, ſo long as they conſiſt *in ſtatu quo*; are neceſſarily changed, when they are revived and made alive unto GOD and Righteouſneſſe, heyres of promiſe, co-heyres with CHRIST. *Et hæc mutatio, eſt dexteræ excelſi.* If S. PAUL had come within theſe *Informers* fingers, when the promoting humour was predominant in them, doubtleſſe they would have informed alſo againſt him for *Error*, *Popery*, and what not? For he telling the CORINTHIANS what they had beene, 1 *Cor.* VI. XI. ſaith, even *in terminis*, as I have ſpoken of the regenerate man; *But you are waſhed, but you are ſanctified, but*

but you are juſtified, in the name of our Lord IESUS CHRIST, *and by the* SPIRIT *of our* GOD. which Text M. CALVIN *Diſt.* III. 14. 6. gloſſeth thus: *Si* CHRISTI *ſanguine in purificationem per ſpiritum aſpergimur, ne putemus Nos alios eſſe, ante hujus modi irrigationem, quàm eſt ſine* CHRISTO *peccator.* Here is a change admitted: from Being ſo and ſo; to Subſiſting thus, and thus, betwixt termes. *Maneat ergo illud Principium noſtræ ſalutis, eſſe quandam, velut à morte in vitam, Reſurrectionem. Quia propter* CHRISTUM, *ubi nobis datum eſt in eum Credere, tunc incipimus demum tranſire à morte in vitam.* Iuſt the *Popery* that M. MOUNTAGU in this point, is informed againſt for; A ſinner is then juſtified, when he is made juſt, that is, when he is tranſlated from the ſtate of Nature unto the ſtate of Grace: as *Coloſſ.* 1. 13. And if this was not *Actio inter terminos*, though wrought *in Inſtanti*, as alſo mutation and change is, and needs muſt be, for complement of the Act; I muſt confeſſe my owne dulneſſe, I cannot otherwiſe underſtand or comprehend it. To denie a principle of Reaſon, in practice of Religion, I dare not. Surely if *Popery* be a maſſe of abſurdities, this Taxation of the Informers, is rather extreame *Popery*, than any thing here avouched by M. MOUNTAGU looking toward *Popery*. They deny ſuch a Principle, that denie mutation to be betwixt two Termes; or that in the juſtified Sinner there is mutation

and

and change of former ſtate, and alteration of his ſometime being.

But haply it is better *Popery* which enſueth; and it is indeed the point which with any colour can be touched with this aſperſion by theſe men, that have ſet themſelves to calumniate where they are ignorant of the point they undertake againſt. I have in conſequence theſe words, *And conſiſteth in forgiveneſſe of ſinnes primarily, and in grace infuſed ſecondarily.* Which words, if the Informers could have underſtood, or would have conſtrued according to my meaning, they might have obſerved out of my diſcourſe, that I made a great difference betwixt theſe two parts; and by, *Secondly*, intended only *Concomitanter*: my purpoſe being to wipe off that odious *Popiſh* imputation, of which I ſhall ſpeake anon, in their calumniating our Doctrine of *Iuſtification*: which becauſe theſe Informers eyther could not, or would not underſtand, I ſhall endevour to ſpeake ſomewhat more plainly, and fully out unto their eares.

IUSTIFICATION, as I ſaid, is deduced of *Iuſtifica*; which hath or may have a *threefold* ſignification: To *make* juſt and righteous, to *declare* juſt and righteous, and to *make more* juſt and righteous; for the encreaſe and augmentation of *Iuſtification*. *Apoc.* XXII. XI. *Qui juſtus eſt juſtificetur*, by new acceſſe of GOD's grace, and progreſſe in courſe of righteouſneſſe

neſſe every day more and more. *Remiſsio peccati facit, ut Sanctitas inchoata, vires acquirat & roboretur*; for the declaration of the Act of *Iuſtification* upon man. as where S. IAMES ſaith, ABRAHAM *was juſtified by w rkes*, that is, *declared* to be a righteous man, by the lively fruits of a true faith; and for *abſolution*, which is the Act of the Iudge, to ſpeake according unto ſecular proceedings, from the uſe and practice whereof the word is taken, and applied unto the proportionable Acts of GOD upon man, by whom wee are juſtified alone. If this bee *Popery*, M. PERKINS is a *Papiſt*, who hath in effect the very ſame. Now I profeſſed at firſt, to take *Iuſtification* only in this acceptation; and inferred thereupon againſt the *Gagger*, no more than was enough to confute him and his, that we Teach and Beleeve, that *when ſinnes are pardoned by* GOD, GOD *doth not change the minde of the ſinner, neyther yet deſtroyeth in him the blot and body of ſinne; but that the ſame remaining in the ſoule of man, in like maner as it did before condonation, is only taken away by a not imputation of the guilt.* For ſo BECANUS, *Manet ergo homo in ſe peccator, impius, immundus & ſolum habetur pro juſto, pio, mundo; & omnia ejus opera ſunt immunda, ſpurca, inquinata.* But wee, ſaith that moſt learned and judicious D. WHITE, *truely are Farre from this abſurd opinion.* how farre? how ſo? *for we teach*, ſaith he, *that together with the*

In 2nd Gal. 16

Pa. ib. in Def.

Action of GOD *remitting ſinne, concurreth another Action of divine grace, enabling man to forſake and mortifie every greater ſinne, which* GOD *hath pardoned.* and M. PERKINS obſerveth, that many among us do not hold CHRIST, or beleeve in him aright for their *Iuſtification*, becauſe they hold him *without change* of heart and life: for by S. PAULS concluſion, whom CHRIST quickneth, them he juſtifieth; and whom he doth not quicken, he doth not juſtifie. And this is directly the doctrine of the Scripture, 1. *Cor.* VI. XI. *Heb.* IX. XIV. *Rev.* I. V. VI. 1. *Pet.* II. IX. *Ezech.* XXXVI. XXVI. *Eſay* LIII. V. *Pſal.* CIII. III. Fathers alſo are cyted to that purpoſe: BERNARD ſaith, *Sinnes are not onely pardoned, but the gift of ſanctity is conferred.* and CHRYSOSTOME ſaith, *Delivering us from ſin, he engraſteth righteouſneſſe; yea he extinguiſheth ſinne, and doth not ſuffer it to be.* Sinne in the ſoule, is as a leproſie in the bodie. Now, as when NAAMAN was reſtored by waſhing in *Iordan*, his leproſie was removed, and his fleſh reſtored to that naturall health, vigour, and beautie it had: ſo when GOD pardoneth ſinne, he removeth away the guilt thereof by free pardon, and conferreth grace, to the deſtroying of ſinne, and healing of the ſoule, *Mich.* VI. XIX. and this is the meaning of S. AUGUST. *in Pſal.* VII. *Cùm Iuſtificatur impius, ex impio fit juſtus; & ex poſſeſsione Diaboli, migrat in templum* DEI. and *Ser.* XVI. *de verbis Apoſtoli,*

In 3. Galat. ver. 22.

ſum-

ſumming up whatſoever I have ſaid in effect, and by theſe *Ignorantes* is traduced as *Popery*: *Nos ſumus & de juſtitia nihil habemus? Habemus omnino. Grati ſimus ex eo quod habemus, ut addatur quod non habemus, & ne perdamus quod habemus. Juſtificati ſumus, & ipſa juſtitia cùm proficimus creſcit: & quomodo creſcit, dicam; & vobiſcum, quodammodo, conferam, ut unuſquiſq; veſtrûm jam in ipſa juſtificatione conſtitutus, acceptâ ſcilicet remiſſione peccatorum per lavacrum regenerationis, accepto ſpiritu ſancto, proficiens de die in diem, videat ubi ſit, accedat, proficiat, creſcat donec conſummetur; incipit homo à fide. Quid pertinet ad fidem? Credere: ſed adhuc iſta fides diſcernatur ab immundis ſpiritibus*, alluding to that IAMES 2. *Si tantum Credis, & ſine ſpe vivis, vel dilectionem non habes, & Dæmones credunt & contremiſcunt*. A *new* life needs then muſt be conjoyned with *Juſtification*. And this is the expreſſe doctrine of D. WHITAKERS: *Remiſsio peccatorum facit, ut Sanctitas in nobis inchoetur*. and of CALVIN himſelfe, who will have men to be taught this doctrine: *Doceantur homines fieri non poſſe, ut juſti cenſeantur CHRISTI merito, quin renoventur ejus ſpiritu in ſanctam vitam: fruſtraq; gratuitâ DEI adoptione gloriari omnes, in quibus ſpiritus regenerationis non habitat. Demiq; nullos à DEO recipi in gratiam, qui non juſti quoq; verè fiunt*. Now, if a man at all times, when he is truely *juſtified*, be alſo *ſanctified*, what offence can there be, to al-

Lib. de reform. Eccleſiæ.

low one common word to containe and expreſſe both theſe parts? But men that underſtand not the true ſtate of things, but ſcumme upon the ſurface, and take things up in groſſe, without due proportions, and come with prejudicate malice, to lay hold upon any thing for their owne advantage; no marvell if they make ſtrange *Popery*, and in indiſcreet zeale, caſt forth they cannot tell what. CALVIN is not afraid, *loco quo ſupra*, to uſe the very terme of INHERENT *righteouſneſſe*. *Nunquam reconciliamur* DEO, *quin ſimul donemur* IUSTITIA INHERENTE. which ſpeech if that M. MOUNTAGU had uſed, no excuſe would have put by imputation of *Popery*.

To conclude, and give them ſatisfaction, if they will take any; if not, *jacta alea eſt, eatur*. IUSTIFICATION is taken two waies in Scripture; *Strictè magis*, and *extenſivè*: *Preciſely*, for remiſsion of ſinnes, by the onely merits and ſatisfaction of CHRIST, accepted for us, and imputed to us. and *enlargedly*, for that Act of GOD, and the neceſſary and immediate concomitants unto, and conſequents upon that; the whole and entire ſtate and quality and condition of man regenerate, changed; by which a ſinner guilty of death, is acquitted, cleanſed, made juſt in himſelfe, reconciled unto GOD, appointed to walke, and beginning to walke in holineſs and in newneſſe of life. *Remiſsion of ſinnes, and imputation of* CHRISTS *Righteouſ-*

ouſneſſe, ſaith M. PERKINS, *is Iuſtification*, a free pardoning and cancelling of all Bands and Obligations of tranſgreſſion for CHRIST's ſake, through the only merit of his Death, Paſſion, and ſhedding of his bloud. Which Act, *Pſal.* XXXII. 1. is called, *Not imputing ſin*. When and where GOD doth ſo pardon, and not impute ſinne, he addeth unto it, out of his love, a ſeconding Act of divine mercy and grace, enabling man to abandon everie mortall ſinne; thoſe ſinnes that doe hang ſo faſt on; that are more eminent, notorious, enormious, whoſe property is *vaſtare conſcientiam*; to the amoliſhing of the whole body of ſinne, that it raigne not in our mortall bodies: although that thoſe *delicta ordinaria incurſionis*, as TERTULLIAN nameth them, cannot ſo eaſily bee put away. Have I unto you ſeemed to confound *Iuſtification* with *Sanctification*, if yet you knowe the difference betweene them? or have I aſcribed, in your ſeeming, any act of *Sanctification* unto *Iuſtification*? You may bee pleaſed to remember, that I went not moſt punctually to work, but *è re natâ* to confute the *Gagger*, deſcribed *Iuſtification* at large; never ſuſpecting, that any profeſſed enemies of *Popery*, as you would ſeem to bee, would ſo captiouſly have perverted my true ſenſe and meaning, my words, at leaſt my paſſage beeing warranted by your owne Dictators, CALVIN, PERKINS, BEZA. For, *Iuſtificationis no-*

De pudic. c. 19.

men largè accipio, saith BEZA; and imagine them to bee my words, *ut complectitur quicquid à* CHRISTO *consequimur, tam per Imputationem, quàm per Spiritus in nobis Sanctificationem, Annotat. in Tit.* III. *ver.* VII. and *in Opusc. To.* II. *pa.* DCLXXVII. Otherwise, be it knowne unto your Masterships, that I beleeve, *Iustification* in strictnes of tearmes is neither Regeneration, nor Renovation, nor Sanctification; but a certaine Action in GOD, applied unto us, or a certaine respect or relation whereby we are pardoned and acquitted of our sinnes, esteemed righteous before GOD, and accepted by him in CHRIST unto life everlasting: which wiser men than you have so expressed, whom haply for my sake you will hold to be *Papists* heerafter.

PERK. *in Gal.* 2.

CHAP. VII.

A change made in a justified man. The *Author* agreeth *in part* with the Councell of *Trent*, and therefore maintaineth *Popery*, no necessary illation. The doctrine of the Church of *England*, and of other

other reformed Churches, in this point of *Iustification*.

INFORMERS.

HAnd *a little after*: In the ſtate of grace a man is iuſt, when hee is changed. Which change muſt have concurrence of two things: Priuation of Beeing to that which was, The body of ſinne; and ſecondly, a new conſtitution unto GOD in another eſtate. In which, he that is altred in ſtate, changed in condition, transformed in minde, renewed in ſoule, regenerate & borne anew unto GOD by grace, is iuſt, in the ſtate of Iuſtification; ceaſing to bee what he was, becoming what he was not before. *In this maine point he accordeth fully with the Councell of* TRENT, Seſſ. VI. *cap.* XXXVII. *and contradicteth the Doctrine of the Church of* England *in the booke of* Homilies, ſerm. *of* ſalvation, *and all other Reformed Churches.*

MOUN-

MOUNTAGU.

HEER now at length wee have ſome, though very poore ſhew of a juſt and formall accuſation: the reſt are but meer calumniations. For heer is a charge of delivering *Popery*, and maintaining it; and withall an advancing of that charge, by pretending ſome ſeeming proofe, in a threefold branch: I. of *According fully with the Councell of* TRENT; II. *Contradicting the Doctrine of the Church of* ENGLAND; III. *Diſſenting from all other reformed Churches*: which is done by this one Aſſertion, *A change is made in a juſtified man*; the ſubſtance in briefe of all the former ſuggeſtion: ſuch an one as maketh mee beleeve, that theſe informations were not gathered by any Scholars or Divines, but ſubſcribed unto unadviſedly, and collected by ſome other at ods with his owne little or frantick wits: for who can conceive, that a juſt and unjuſt, a carnall and ſpirituall man ſhould be the ſame? that one regenerate, and reformed in the ſpirit of his minde, ſhould be the ſame that he was before? that a live man ſhould bee dead? I confeſſe I cannot conceive, LAZARUS in his grave, and ſitting at table with our SAVIOUR, to have undergone no change nor alteration; SAUL a Perſecuter, and Saint PAUL an Apoſtle, without change;

change; the Thiefe upon the Crosse, no other man, than when hee robbed and killed upon the high way. Was he called, justified, saved? Then sure he was changed. Had hee not been changed from what hee formerly was, hee had not entred into Paradise with our SAVIOUR. Hee, whose Disciples YOUR *Divines* are assigned to be, never taught you this Learning. *Fatemur*, saith he, *dum nos, intercedente* CHRISTI *justitiâ, sibi reconciliat* DEUS, *ac gratuitâ peccatorum remissione donatos pro justis habet, cum ejusmodi misericordiâ conjunctam simul esse hanc ejus beneficentiam, quòd per Spiritum suum sanctum in nobis habitet; cujus virtute, concupiscentiæ carnis nostræ magis ac magis indies mortificantur, Instit.* III. XIV. IX. You heare him to speak of *righteousnes inhabiting* in our hearts, by grace diffused from the HOLY GHOST; of a progresse in a new course of life, from grace to grace, from perfection unto perfection; which is not a phantasie, but reall. *Nos enim*, so he addeth, *sanctificamur, hoc est, consecramur* DOMINO *in veram vitæ puritatem, cordibus nostris in legis obsequium formatis.* And somewhat before, as hath been remembred already, he calleth it a resurrection from death to life; and no resurrection, but supposeth change: *when this mortall shall have put on immortality, and this corruptible shall have put on incorruption*: which is indeed the work of the right hand of the

Most High, and cannot be but betwixt terms: that, *à quo*; and this, *ad quem*: which is the strangest *Popery* that ever yet I was acquainted withall. But why go I about to proove, that there is Motion, unto those that agree not upon common Principles? or bring proofs to ANAXAGORAS, for *The snowe is white*, who would not suffer himself to be perswaded so: nay, because he was otherwise by preconceit perswaded, he said it did not so much as seem white unto him. YOUR opinions are your owne: you will opine what formerly you have thought. So doe for mee, and there an end.

If yet you would there make an end, and be content to enjoy *your* conceits unto *your* selves, and make much of them at home: but we must come over and conforme our Faith unto your thoughts, or wee shall heare of it on both our eares. For instance, at present; Odiously and malitiously you advance this accusation, to procure hate and envie unto the part and parties *ad oppositum* unto you. *It is the Doctrine*, you say, *of the Councell of Trent*, and M^r. MOUNTAGU *agreeth fully with that Councell*. But you mistake on each hand, and knowe not what you say. I do not agree *fully*, but onely *in part*, with the Councell of *Trent*. And is it not possible to accord in some thing with the Councell of *Trent*, and to bee no *Papist*, nor maintaine *Popery*? What say you

to

to M. PERKINS in his *Reformed Catholick*, who professeth conformity in many and different points with them, and even in this point of *Justification*? is HEE a *Papist*? Even in your owne understandings, though not much, there are some Decisions and Conclusions in that Councell, which you will imbrace as well as *Papists* doe. What say you to this? *Si quis* ADÆ *prævaricationem sibi soli, non & ejus propagini, nocuisse asserit; acceptam a* DEO *sanctitatem & justitiam, quam perdidit, sibi soli, & non nobis, eum perdidisse; aut in quantum illum per inobedientiæ peccatum mortem & pœnam corporis tantùm in omne genus hominum transfudisse, non autem & peccatum, quod mors est animæ; Anathema sit*: and *your* selves will say *Amen*, will you not, unto it? It is not therefore a necessary illation, M. MOUNTAGU holdeth somewhat determined in the Councell of *Trent*, he is therefore a *Papist*. That Councell, were it worse than it was (and yet for my part I hold it (in some respect) *pestem Reipublicæ Christianæ*), yet resolving upon such a Truth as is warranted in Reason, in Divinity, with generall consent of all Ages, is not in that to be condemned. Now such is the point there concluded, for which M. MOUNTAGU is called *Papist*: *A man justified is changed from that state wherein hee was borne, the childe of the first* ADAM, *unto the state of grace and adoption of the Sonnes of* GOD, *by the second* A-

DAM, IESUS CHRIST *our Saviour, and of an unjust person, is made righteous; of an enemy, is made the friend of* GOD: *that so hee may become heire of eternall life.* Which is good Catholick Doctrine, *non Romano, sed antiquo more*, Christian and justifiable, if S. PAUL taught Catholick and Christian Doctrine, *Rom.* v. x. *When we were enemies, wee were reconciled unto* GOD *by the death of his Sonne: and being reconciled, wee shall bee saved by his life.* And againe, *Heb.* IX. XIV. *For if the bloud of Buls and Goats, and the ashes of an Heifer, sprinkling them that are unclean, sanctifieth as touching the purification of the flesh; how much rather shall the bloud of* CHRIST, *who through the eternall Spirit offred himself without spot unto* GOD, *purge your consciences from dead works, to serve the living God?* Can this bee conceived without a change? GOD pardoneth sinne in man; for the death and passion of CHRIST his Sonne; in that very act and instant imputing unto him the righteousnesse of CHRIST, that all-sufficient and well-pleasing sacrifice, for his justification: and doth he leave him there? his sinnes belike remaining still in being, as they were? himselfe indeed the very man he was before? or rather (as, perfect are the workes of the mightie GOD, not done by halves, and to no purpose) doth hee not also wash and *cleanse his Soule and conscience from dead workes?* doth he not wipe out his iniquities, when he cancelleth

celleth the band, and maketh him become another man? doth hee not conferre upon him of his grace, for the abolishing of the body of sinne, and enabling the soule against the assaults of sinne? TERTULLIAN compareth man in the state of Nature depraved, unto that *Leprosie* described *Levit.* XIII. where, as there is a change in the body made cleane and whole from the leprosie, so violent and infectious, so doth he, and that justly, acknowledge the like in the clensing and purifying of the soule: *Conversum enim hominem, de pristino Carnis habitu, in Candorem fidei, quæ vitium & macula æstimatur in sæculo, & totum novatum, mundum voluit intelligi, qui jam non sit varius, non sit de pristino, & novo aspersus. Si verò post abolitionem, in vetustatem aliquid ex ea re vixerit, rursum in Carne ejus, quòd emortuum delicto habebatur, immundum judicari.* I would TERTULLIAN had never written worse than so. The rest of the Fathers run the same way. CLEMENS ALEXANDRINUS in his *Pædagog. pag.* 96. and VII. *Strom. pa.* 319. commenting, as it were, upon that of the APOSTLE, *But you are washed, but you are sanctified.* DOMINUS *qui in mentes nostras indulgentiæ cœlestis allapsu clementer influxit, in animi obtestantis hospitio justa operatione tenetur:* saith S. CYPRIAN, and appealeth unto DONATUS for witnesse. *Scis, &c. quid detraxerit nobis, quidve contulerit, Mors ista criminum, vita virtutum.* which generally he had

TERT. *de pud. cap.* 20.

Epist. 1.

a little before expressed thus: *Sed postquam undæ genitalis auxilio, superioris ævi labe detersâ, in expiatum pectus ac purum desuper se lumen infudit: postquam cœlitus spiritu hausto, in novum me hominem sensi nativitate secundâ reparatum, mirum in modum protinus confirmare se dubia, patere clausa, lucere tenebrosa, facultatem dare, quod prius difficile videbatur, geri posse, quod prius impossibile videbatur ut esset: agnoscere terrenum fuisse quod prius carnaliter natum, obnoxium delictis viveret; DEI esse cœpisse, quod jam spiritus animaret.* Nor doth the Church of *England* differ herefrom, which never did so much as dreame of denying an *alteration* in state, condition, life, manners, unto a man that is *Iustified*. How could our Church doe it, and make answer unto S. PAUL, *Ephes.* 2. 11. 12, 13. *Wherefore remember that you being in time past Gentiles in the flesh, and called uncircumcision of them which are called circumcision in the flesh, made with hands; that you were, I say, at that time without* CHRIST, *and were aliens from the commonwealth of* Israel, *and were strangers from the covenants of promise, and had no hope, but were without* GOD *in the world: But now in* IESUS CHRIST *you which were farre off, are made neere by the bloud of* CHRIST: So here is variation of place and station; and an alteration also in state, *ver.* 19. *Now you are no more strangers and forreyners, but citizens with Saints, and of the houshold of* GOD. Nor that onely, but

but, *Two made one. As if*, saith CHRYSOSTOM, *two statues were, the one of brasse, the other of gold; and both being cast into the furnace, should from thence come out gold.* Such is the *changed estate* of men *justified*, that they are also regenerate and borne anew, that are justified. I will not justifie the Councell of *Trent* farther than needs; they have not deserved it at the hands of any *Protestants*: but Truth is truth even from the Divels mouth. And if they meant no otherwise than thus, as I conceive they did not, I see no reason to quarrell them, or dissent from them.

But yet one peg higher is this imputation strained; namely, that I not onely *agree* with the Councell of *Trent*, but *disagree* from the Church of *England*. I deny this absolutely: prove it, and take all. If I disagree from the Church of *England*, promote, informe against me: spare not. *In Morboniam* all the Councels of *Trent* in the world, if there were ten thousand of them. I forsake them all respectively: such regard and awfull respect doe I beare unto my Mother the CHURCH of *England*. You quote us the *Homilies*, but it is at randome, as if you spake it by Heare-say, having never read them; and no marvell: for I think you dis-repute them, as all of *your* Faction doe. *Serm.* you say, *of Salvation*. There are *three* severall *Homilies*, or, as you call them, *Sermons*, of that argument, with the Title of

Salvation.

Salvation. In all of them, in any one of them, ſhew me any contradiction unto any thing delivered againſt the *Gaggers*, or unto this *Error*, as you call it, of the *change* made in a *juſtified* man, if you can. You cite no words, name no place, ſend me to no Text, Page, nor particular by any direction, that I may knowe where to finde what you intend. A meer trick of juggling companions. Marry I find ſome things in thoſe *Homilies*, which I dare ſay will not down, nor digeſt with you; as oppoſing ſome other dreames of your Side: but I let them alone till opportune time. But in the ſecond *Sermon* of *Repentance*, I finde directly in a man that is *juſtified*, a *change* made, ſaith the *Homily*. *The fourth part of Repentance is amendment of life, or a new life, in bringing forth fruits worthy of Repentance. For they that doe truely repent them of their ſinnes, muſt bee cleane altered and* CHANGED: *they muſt become new creatures: they muſt bee no more the ſame they were before.* Now look and compare M. MOUNTAGU's *private Popery* with this *publick Popery* of the Church, and goe give your ſelves the check for malice and indiſcretion. And afterward, having inſtanced this doctrine in that memorable example of ZACHEUS's converſion from his evill way of covetouſnes and extortion, as a common Cuſtomer, the *Homily* concludeth with this *Epiphonema* concerning him thus: *Heer we ſee, that after his repentance he was no more*

the

the same man he had been before, but was clean CHANGED *and altered. It was so farre off, that he would continue and abide still in his unsatiable covetousnes, or take ought away fraudulently from any man, that hee was most ready and willing to give away his owne.* Go now, and challenge M. MOUNTAGU for his *Popery* upon like case, in like tearms almost, delivered. *In the state of grace a man is just* (and a just man I hope none is, but he that is already *justified*) *when he is changed.* Which *change* of his consisteth in two things: *Privation of Being* to that which was formerly in a naturall man, the body of sinne; and *A new constitution unto* GOD in another state, namely of holinesse in life and conversation. I know well enough, what you are afraid of, what you would say, because you neither understand your selves, nor mee, that doe not make this *change* the same with *Iustification* in the *act*; but an incident, instant, necessary *consequent* thereupon. Go then and befoole your selves, for confusedly opposing common sense and reason, and well knowne and confessed Divinity on all hands. No reasonable man will deny a *renewing* in a *justified* man: where are evermore τὸ αὐτῆς οὐσίας ἐφεστώσης τὰ παλαιὰ ἀνανεούμενα: *without alteration or any other the least change of substance, old things are made new,* saith ORIGEN in his *Dialogue* against the *Marcionites,* which I have manuscript.

Nor do *Reformed Churches* dissent or differ, as these Calumniators falsely suggest. The Confession of *Ausberge* requireth *Novam vitam*, which is *Obedientia mandatis* DEI, and *Renovatio*, according to S. PAUL; and that also so necessarily, that *qui admittunt actiones contra Conscientiam, sint injusti, nec* SPIRITUM SANCTUM, *nec fidem retinent*. and for the manner, I finde it thus: *Fide apprehenditur remissio Peccatorum; & quia per fidem accipitur* SP. SANCTUS, *jam corda renovantur, & induunt novos affectus: sic* AMBROSIUS. *Fides bona voluntatis & justæ actionis genitrix est*. In the Confession of *Saxony* more direct. *In declaratione vocabuli* justificari, *usitatè dicitur*, Iustificari *significat ex injusto justum fieri, quod rectè intellectum, hic quòq; quadrat*. And what that right understanding is, insueth; fully and wholly M. MOUNTAGU'S *Popery*: *Ex injusto justum, id est, absolutum à reatu propter filium* DEI, *id est, apprehendentem fide ipsum* CHRISTUM, *qui est justitia nostra; quia* EIUS *merito habemus remissionem, &* DEUS *justitiam ejus nobis imputat, & propter* EUM *nos justos reputat, & dato* SPIRITU SUO SANCTO, *nos vivificat & regenerat*. a flat *change*. And in the *Belgick* Confession yet fuller: *Credimus veram hanc Fidem unicuiq; nostrum inditam, nos regenerare, atq; veluti novos homines efficere, ut quos ad novam vitam vivendam excitet*. And in the *French* likewise, *Credimus nos qui Naturâ servi sumus peccati, hac eadem fide intercedente, in Novam*

vam vitam regenerari. Thus theſe *Reformed* Churches, and ſo all the reſt, acknowledge a *change* in *juſtified* perſons, by the grace of *ſanctification*. I remembred before our of the Reverend and Learned Deane of *Carlile*, that we are farre from that abſurd opinion wherewith our adverſaries charge us, that GOD *in juſtification doth not change the minde*. You, it ſeemeth, are none of thoſe WEE he ſpeaketh of: for he meant it of the *publick* authoriſed *Doctrine* of the Church of *England*, and of Conformers unto the ſaid *Doctrine* of that Church. You have a Church, or Conventicles of *your* owne; and *Conſiſtoriall* fancies, it ſeemeth, thence derived. nor will you be freed from that abſurd opinion, nor let the Church of *England* willingly be freed from it. For if a man liſt to beleeve you before that Learned Man (whoſe bookes the beſt amongſt you is not worthy to follow or carrie after him) in juſtified perſons there is no change.

CHAP. VIII.

Strange *Popery*. GOD onely and properly juſtifieth.

INFORMERS.

PRoperly to ſpeake, *ſaith he*, GOD only Iuſtifieth, who alone imputeth not, but pardoneth ſinne.

MOUNTAGU.

DEUS *propter ſolum* CHRISTUM *paſſum & reſuſcitatum, propitius eſt peccatis noſtris, nec illa nobis imputat. Imputat autem* CHRISTI *juſtitiam pro noſtrâ. Ita ut jam ſimus non ſolùm mundati à peccatis, & purgati vel ſancti*: good *Popery*, is it not? you ſhall have more of it. *ſed etiam donati juſtitiâ* CHRISTI, *abſoluti à peccatis, morte, condemnatione, juſti deniq; ac hæredes vitæ æternæ.* Thus much the *Helvetian* Confeſsion, againſt your former Information. Now followeth expreſſely againſt this: *Propriè ergò loquendo,* DEUS *ſolus nos juſtificat* (Engliſh this, M. YATES) *& duntaxat propter* CHRISTUM *juſtificat, non imputans nobis peccata, ſed imputans nobis ejus juſtitiam.* And yet you ſhall not need to Engliſh it; it is ready Engliſhed unto your hands: for have you forgot, or rather have you read indeed, that *Homily* you but now alledged againſt me, of *Salvation*? In the ſecond *Homily* there I have read thus: *Juſtification is not the office of man, but the office of* GOD. and againe, *Juſtification*

is

is the office of GOD *only*; and is not a thing which we render unto him, but which we receive of him: not which we give to him, but which we take of him by his free mercie, and by the onely merits of his most deerly beloved Sonne, our Lord, our only Redeemer, Saviour, and Iustifier IESUS CHRIST. And yet it is *Popery* in M. MOUNTAGU, to have said and written, *Properly to speake,* GOD *only justifieth; who alone imputeth not, but pardoneth sinne. En quo vecordia cæcos!* For yet moreover, is it not your owne Beleefe and Profession (for which if he should say otherwise, M. MOUNTAGU should be cryed downe *Papist*) that *Iustification* consisteth in *Remission of sinnes*? or, *not imputing* of them unto the man justified? *Ne posthac dubites,* saith CALVIN, *Instit.* PI. XI. XXII. and you subscribe it, *quo modo nos* DEUS *justificet, cùm audis, Reconciliare illum nos sibi, non imputando delicta.* and againe, *Nos justificationem simpliciter interpretamur, acceptationem illam, quâ nos* DOMINUS *in gratiam receptos pro justis habet. Eamq; in Peccatorum remissione ac justitiâ* CHRISTI *imputatione positam esse dicimus. Sect.* 2. to whom *per omnia* agreeth M. PERKINS in mo places than ten, defining *Iustification* to be an *Act of* GOD *absolving*, &c. And yet with you, M. MOUNTAGU is a *Papist* for affirming, GOD *only justifieth properly*, when your selves confesse, that *Iustification*, at least *properly*, consisteth in *Remission of sinnes*:

and that none can forgive ſinnes *properly*, but GOD. How this ſhould hang together, I profeſſe my ignorance, I cannot tell. For either *Iuſtification*, in your opinions, muſt not conſiſt in *forgiveneſſe of ſinnes*; or elſe others, beſide GOD, muſt have power of imputing or of not imputing ſinnes. And heere it is worth the while to obſerve, how theſe detracters doe croſſe their owne ſhinnes. It will not be long before that M. MOUNTAGU with them be accounted a *Papiſt*, for ſaying, A *Prieſt*, GOD's *Miniſter*, in GOD's *place*, can *forgive ſinnes*: and here he is a *Papiſt* for ſaying, GOD *only juſtifieth properly*, when themſelves will have *Iuſtification* to be meerely *forgiveneſſe of Sinnes*, and yet hold that none doth or can *forgive Sinnes but* GOD. May I not ſay well, *ô vertiginem!* In ſober (and not in madde Puritanicall) ſadneſſe dare you ſay that ſome other beſide GOD, ſome creature over and above GOD, can *forgive Sinnes?* This is contrary to the doctrine of the Church of *England*, in that *Homily* which you remember indeede, but can produce no teſtimonie thence. *Becauſe all men bee ſinners* (ſaith that *Homily*) *and offenders againſt* GOD, *and breakers of his Lawes and Commandements, therefore can no man by his owne acts, works, or elſe deeds, ſeeme they never ſo good, be juſtified, and made righteous before* GOD: *but every man, of neceſſitie, is conſtrained to ſeek for another righteouſneſſe*

ouſneſſe or iuſtification. But where ſhall he find it? where is it to bee had? It is expreſſed according unto truth, *To be received at* GODS *hand.* It is GOD then that juſtifieth in this opinion of the *Homily.* And againe in the ſecond *Homily* of that argument, as is already remembred, *Iuſtification is the office of* GOD *only: it is not the office of man. Credimus* SPIRITUM SANCTUM *in cordibus noſtris habitantem, veram nobis fidem impertiri, ut hujus tanti myſterij cognitionem adipiſcamur,* ſaith the *Belgick* confeſſion. which is the POPERY of M. MOUNTAGU, as pleaſeth theſe great Maiſters in *Iſrael,* Lyars againſt their owne knowledge, in ſaying it *contradicteth the doctrine of the* Engliſh *Church.* Or if this be not the thing they meane, what is it, That GOD *imputeth not ſinnes unto the juſtified?* or that *Iuſtification is not in pardoning, and not imputing ſinnes?* whereas the *Papiſts* doe clamour againſt us for maintaining, that *Iuſtification to bee received at* GOD'S *hands, is forgiveneſſe of ſins and treſpaſſes, in ſuch things as hee hath beene offended in.* I confeſſe, I am a *Papiſt,* if this be *Popery,* or elſe that which followeth after Remiſsion of ſins: againſt which they inform in the next place.

CHAP.

CHAP. IX.

Holineſſe of life added unto Iuſtification and Remiſsion of ſinnes. GOD juſtifieth originally, and *Faith* inſtrumentally.

INFORMERS.

AGaine, WHO only can and doth tranſlate from death unto life renueth a right ſpirit, and createth a new hart within us.

MOUNTAGU.

WHo can doe this, but only GOD moſt high? it is a worke of Omnipotency to *create*. They ſay it is a greater work to *recreate*. Where ſinne is pardoned by GOD, and a man is become regenerate, borne anew, and in ſtate of Grace with GOD, there GOD by his HOLY SPIRIT worketh inward renovation. Where ſin is gratiouſly and freely pardoned, there holy life

life and converſation doth eſtſoons enſue. This is the divinitie that I have learned in our *Proteſtant* Schooles, touching this point. And to my underſtanding, it is obſerved and tendred by DAVID in *Pſalm.* L. X. *Hide thy face from my ſinnes, and put away all mine iniquities*; which is Remiſsion of ſinnes. Then followeth to make up a compleate worke, *Create in mee a cleane heart, O* LORD, *and renue a right ſpirit within mee:* which to me ſeemeth an Infuſion of Grace. And S. PAUL doth every where after *vocation* unto, and *acceptation* of us with GOD, urge *walking according unto vocation, in newneſſe and in holineſſe of life.* But, becauſe GOD was moved thereunto by a true and a lively faith in him and his mercies in CHRIST, *Faith* is by mee ſaid to *juſtifie inſtrumentally.* That GOD juſtifieth *cauſally*, hath been ſuſpected of *Popery*, and challenged therefore. Now that *Faith* juſtifieth *inſtrumentally*, cannot avoide the ſame imputation. And yet the maine exception of all *Papiſts* againſt the doctrine of our Church, is, that we hold *a man is juſtified by Faith:* which muſt be *originally*, or *inſtrumentally.* THAT wee exclude, with the forenamed *Homilies. That we be juſtified by Faith in* CHRIST *only, is not, That this our owne act to beleeve in* CHRIST, *or this our faith in* CHRIST, *which is within us, doth juſtifie us. For that were to account our ſelues to be juſtified by ſome act or*

vertue within our ſelves. For, ſaith S. PAUL, *Rom.* VIII. XXXIII. *It is* GOD *that juſtifieth.* THIS we embrace, as alſo in the ſame *Homily: Faith doth directly ſend us to* CHRIST *for remiſsion of our ſins.* And *by Faith given unto us of* GOD, *we embrace the Promiſe of* GOD'S *mercie, and of Remiſsion of ſinnes:* which accordeth with the traduced paſſage of M. MOUNTAGU, *becauſe* GOD *was drawne unto it by our Faith; which laying hold upon his mercy in* CHRIST, *obtayneth this freedome, and newneſſe, and renewing from Him. Faith is therefore ſaid to juſtifie,* that is, *inſtrumentally,* or applicatorily. And ſo I am content to paſſe for a *Papiſt,* with the CHURCH of *England.*

CHAP. X.

An Acceſſe declaratory made to the act of *Iuſtification* by the *works* of a lively Faith. S. PAUL and S. IAMES reconciled. The old *Prophets* and ancient *Fathers* made new *Papiſts* by the Informers.

INFOR-

INFORMERS.

HEe ſpeaketh of an Acceſſe of Iuſtificati-on, or of a ſecond Iuſtification. His words are theſe: S. IAMES, CAP. 2. 24. meaneth that a man is *juſtus declaratus*, by his holy life and converſation; or that a man hath Acceſſe of Iuſtification, as it is alſo taught by your owne men. CHAP. XVIII. pag. 148.

MOUNTAGU.

HEe nameth indeed an *Acceſſe unto Iuſtification*, but it is as out of the mouth of *Popiſh* Writers; and not out of his owne opinion. Is there no difference, in your underſtanding, betwixt theſe two, Affirming poſitively, and relating reſervedly? Many *Proteſtants* give anſwer unto *Popiſh* objections ſatisfactory, out of *Popiſh* Tenents; who yet I think ſubſcribe not unto thoſe their Tenents. B. MORTON is moſt frequent in this courſe, and yet I hope you hold him no *Papiſt*. But I farther adde: Though I ſaid not ſo in that place by you recited, I may, and I doe alſo avow, an *acceſſe of Iuſtification*, made unto it by workes of an *Holy* and a *Lively Faith*. Not as *Eſſentiall* thereto, or ingredient intrinſically: for *Iuſtification* is *properly* the worke of GOD,

and *eatenus*, without *magis* or *minus*; but as *acceſſory* and *circumſtant*, for *deſtruction of the Body of ſinne*, by contrary actions of *new Righteouſneſſe*, to ſpeake properly, is a worke of *Sanctification*, not of *Iuſtification*, according unto S. PAUL. But in what place doe I ſpeake by name of a *ſecond Iuſtification*? Goe ſave your *honeſt credits*, and name me the place: quote the very words. I diſtinguiſh indeed betwixt the phraſe of S. PAUL and S. IAMES: that HEE ſpeaketh of *Iuſtification* in attaining it; S. IAMES, of *Iuſtification* attained. which cannot be ſeparated from *goods works*, as anon is declared, and cited out of the twelfth *Article* of our *Confeſſion*.

In briefe, the Information is rather an *inference* upon the paſſage, than the *paſſage* expreſſed as it ſhould be. It is known unto all, that the *Romane* Profeſſors have ever in their mouths the Text of S. IAMES, *what doth it profite though a man ſaith he hath Faith, and hath no Works? can his Faith ſave him?* Unto this allegation, amongſt other things, this is anſwered: S. PAUL ſpeaketh of *Iuſtification* in the *attayning* it, *That onely Faith doth juſtifie*; and that it is the *Act of Faith* in regard of man. For *properly*, and cauſally, and originally, GOD *doth only Iuſtifie*. But S. IAMES meaneth of *Iuſtification* had and obtained: the which neceſſarily is accompanied with *good workes*, and can be no more ſeparate from *good workes*, than

than light from the Sunne. So that *justus factus* through *Faith*, by the *grace of God*, is also *justus declaratus* by his *holy life* and conversation, that is, *the tree is knowne by the fruit* it bringeth forth. *Well may we beare the name of Christian men*, say the *Homilies*, *but wee lack that true faith which belongeth thereto: for true faith doth evermore bring forth good works*, as Saint IAMES speaketh, *Shew mee thy faith by thy workes. Thy deeds and workes must bee an open testimony of thy faith: otherwise thy faith, beeing without good workes, is but the Divells faith, the faith of the wicked, a phantasie of faith, and not a true Christian faith.* This is the very declaration of the *Homilies*, for which, and no more, my Informers have promoted me for a *Papist*. For, that *Accesse* unto *Justification* is not by me made *essentiall* unto *Justification*, but onely *declaratory*; as I have plainly expressed in direct words. It nor is in it selfe, nor is delivered by mee, nor conceived of by me, to be any part of, or ingredient into the entire Act of *proper* Iustification. I say *proper*: for, as *your* owne Divines acknowledge, the word being, as most words are, extensive, ambiguous, and πολύσημον, doth sometime extend it selfe unto all the naturall consequents unto, and proper Acts of Iustification: and so it may be said, there is a *two-fold* Iustification. *When* St. PAUL *saith* (they are M. PERKINS his words), *No man is justi-* Hom. 3 of faith.

Com. in 3. ad Gal. ver. 11.

fied by the Law in the ſight of GOD, *he maketh a* double *Iuſtification: One, before* GOD; *the other, before men. Iuſtification before* GOD, *is, when* GOD *reputeth a man juſt, and that onely for the merit and obedience of* CHRIST. *Iuſtification before men, is, when ſuch as profeſſe faith in* CHRIST, *are reputed juſt by men. The firſt is peculiarly the act of* GOD. Not long before: *Iuſtification is a certaine action in* GOD, *applied unto us; which is wrought in inſtanti:* good *Papery* alſo, yet to be found in the ſame man.

Ad Gal. cap. 2. pag. 209.

For if faith juſtifieth by diſpoſing the heart (thus hee diſputeth againſt the *Papiſts*), *then there muſt be a ſpace of time between Iuſtification and juſtifying faith. But there is no ſpace of time betwixt them: for ſo ſoon as a man beleeveth, he is preſently juſtified.* Doe you heare Mr. PERKINS ſpeak of *Iuſtification* in *inſtanti*, according to that old Rule, *Neſcit tarda molimina Spiritus ſancti gratia*; which was learned, I think, from S. AUGUSTINE; which place I will preſently report: who learned it of S. CYPRIAN, who *Epiſt.* 1. ſpeaketh thus: *Accipe quod ſentitur antequam diſcitur: nec per moras temporum longâ agnitione colligitur, ſed compendio gratiæ maturantis hauritur.* This he ſaith ſeemed to him at the firſt impoſsible; but in concluſion, being called and juſtified, he found it true. *Vt repentè ac perniciter exuatur, quod vel genuinum, ſitu materiæ naturalis obduruit; vel uſurpatum diu, ſenio vetuſtatis inolevit.* I know Renovation,

on; Sanctification, or the *second Iustification* (for why contend we about words that agree upon the point?) is distinct from Remission of our sins by GOD, and imputation of CHRISTS righteousnes unto us; wherein is our Acceptance and Iustification: and for them both I conclude with S. AUGUSTINE, *Sanè ista renovatio non momento uno fit, sicut momento fit uno illa renovatio in Baptismo, remissione omnium peccatorum. Neque enim vel unum quantulumcunque remanet quod non remittatur. Sed quemadmodum aliud est carere febribus; aliud, ab infirmitate quæ febribus facta est revalescere: itemque aliud est, infixum telum de corpore demere; aliud, vulnus quod eo factum est, secundâ curatione sanare: ita prima curatio est, causam removere languoris, quod per omnium peccatorum indulgentiam fit. Secunda ipsum sanare languorem, quod fit paulatim proficiendo in renovatione hujus imaginis. Quæ duo monstrantur in* Psalmo; *ubi legitur,* Qui propitius fit omnibus iniquitatibus tuis, *quod fit in Baptismo. Deinde sequitur,* Qui sanat omnes infirmitates tuas, *quod fit quotidianis successibus cùm hæc imago renovetur. De qua re* Apostolus *apertissimè loquutus est, dicens,* Et si exterior homo noster corrumpitur, sed interior renovatur de die in diem. *Renovatur autem in agnitione* DEI, *hoc est, justitiâ & sanctitate veritatis.* And so I leave you to quarrell with S. AUGUSTINE, the Prophet DAVID, and the blessed APOSTLE, and to inform against them at the next bought

Lib. 14. de Trin. cap. 17.

Psal. 103. 2, 3

for

for *Popery*, as you have already done againſt me; and paſſe on to the next, ſomewhat depending heeron, a *fourth* point of my *Popery* concerning *Merit*.

CHAP. XI.

The doctrine of MERIT *ex condigno* rejected as falſe and preſumptuous. Difference between the *old* and the *new* ſignification of *Mereri*.

INFORMERS.

HEe *ſo extends* Meritum ex condigno, *that bee would make men beleeve, there is no materiall difference betwixt* us *and the* Papiſts *in this point.*

MOUNTAGU.

THe Church of *Rome* hath talked long, and high, in ſtrange tearmes, concerning *Merit* in good works; and place much confidence in the *worth* of thoſe good works, which are done by men juſtified, and in the ſtate

ſtate of Grace. The Councell of *Trent*, in very ſurly maner, hath denounced *Anathema* againſt ſuch as do it not, or denie it: *Si quis dixerit, juſtificati hominis opera bona non verè mereri vitam æternam, Anathema ſit. Seſſ.* VI. *Ca.* XVI. *can.* XXXII. Their Schooles have aſsigned to this purpoſe, a *twofold merit* of theſe works (for the merit of the perſon, I meddle not with it) the one of *Congruity*, the other of *Condignity*, as they ſpeake; that is, eyther for the *worth* of the worke it ſelfe, or in reſpect of the *promiſe* of GOD made to reward the worke. Now as touching this, they talke not much amongſt their Proſelytes, or moderne writings. They do not trouble their diſcourſes with it, nor the world with their diſcourſes about it. neyther doe they preſſe it much: as if it were too gentle a conteſtation with GOD. But that other of *Condignity* is much made of, as being a piece for the nonce of ſome importance: an oppoſite of ſome ſpirit to affront GOD, and peremptorily to challenge, This is my due. *Opera juſtorum abſolutè eſſe bona*, is their Aſſertion: and anſwerably BELLARMINE concludeth, *Opera bona juſtorum abſolutè eſſe* MERITORIA *vitæ æternæ* EX CONDIGNO, *non ſolùm ratione* PACTI *& acceptationis, ſed etiam ratione* OPERIS. *ita ut, in opere bono, ex gratiâ procedente, ſit quædam proportio & æqualitas ad præmium vitæ æternæ.* But VASQUEZ the *Ieſuite* is moſt tranſcendent in ad-

BELLAR. *de Iuſtif.* 5. 17.

vancing the *worth* and validitie of Workes *ex Condigno*, even against and without the grace of CHRIST, in 1.2ae. *Qu.* 114. *disp.* 214. *cap.* 5. 7. 8. for he teacheth first, *Opera bona justorum* EX SEIPSIS, *absq; ullo pacto, & acceptatione, digna esse remuneratione vitæ æternæ, & æqualem valorem* CONDIGNITATIS *habere, ad consequendam æternam gloriam*. secondly, that *no Accesse of worth or dignity doth accrue unto the workes of just men, through the Merits, or Person of* CHRIST: *which the same works should not otherwise have had and be indowed withall, if they had beene wrought by the same Grace of* GOD, *by alonely* GOD, *in liberall sort conferred, without* CHRIST. And in the VIII chap. *That the Promises of* GOD, *are indeed an accessory addition unto the workes of good men, but yet doe they no manner way appertaine to the reason or being of Merit, but rather accrue unto the works already made, not only worthie or condigne, but also meritorious.* And lastly he concludeth, *disput.* CCXXII. *cap.* III. thus. *Cùm opera justi condignè mereantur vitam æternam, tanquam æqualem mercedem ac præmium: non opus est interventu alterius meriti condigni, quale est meritum* CHRISTI, *ut ijs reddatur vita æterna. Quinimò aliquid habet peculiare, meritum cujuscunque justi, respectu ipsius hominis justi, quod non habet meritum* CHRISTI, *nempe, reddere ipsum hominem justum & dignum vitâ æternâ, ut eam dignè consequatur.* But *the*

merit

merit of CHRIST, ſaith he, *though it be ſuch as may moſt worthily obtaine for us Glory at* GOD'S *hands, yet hath it not this effectuall power and vertue, to make us formally juſt, and worthy of eternall Life: but through vertue derived from him, men obtaine this effectuall power reſiding in themſelves. And hereupon, we never aske or deſire of* GOD, *that through and by the merits of* CHRIST, *the reward and wages of eternall Life be given to our works worthy and meritorious: but this; that Grace may bee given unto us by* CHRIST, *whereby we may be enabled worthily to merit this reward.* To ſuch an enormious exorbitancie are theſe Schooles grown ſince the IESUITES have ſwaggered and domineered in them, contrary to the naturall origination and ſenſe of the word, which was but to *procure*, to *incurre*, to *purchaſe*: as I obſerved out of CORNELIUS TACITUS, according to the phraſe of thoſe times; in which ſenſe the FATHERS, that lived after thoſe times, and ſpake according to the language of thoſe times, uſed it: and not as formerly the meaning of the word was in CICERO, TERENCE, PLAUTUS, &c. ſo the old *Tranſlator* in *Gen.* III. hath it, *Major eſt mea iniquitas, quàm ut veniam* MEREAR: *Than that I may* PURCHASE *or* PROCURE *pardon.* Nay farther, it is ſometime taken actively indeed; ſo much from *Dehort*, that it ſignifieth to *Do well unto.* The *Gloſſary* of H. STEPHEN rendreth *meritum* to this pur-

pose, Ενεργειαν. That meaning of it, for, to *Procure* or *incurre*, was so frequent in those times, that STAPLETON confesseth, *Si quis veterum Interpretum vocabulo* PROMERENDI *usus est, non aliter intellexit, quàm consecutionem de facto.* And as contrary to the doctrine of the FATHERS. *Neq; enim talia sunt hominum* MERITA, *ut propter ea vita æterna debeatur ex* IURE; *aut* DEUS *injuriam faceret, nisi eam donaret:* saith S. BERN. *serm.* 1 *in Annun.* Nay, *Sufficit ad* MERITUM *scire quod non habemus* MERITA. *Vndè mihi tantum* MERITI, *cui indulgentia pro corona est?* saith S. AMBROSE, *exhort. ad Virgin. Hoc enim ipsum, quòd homo justè vivit, in quantum potest justè vivere, non* MERITI *est humani, sed divini* BENEFICII. AUG. *in Psal.* 109. And ORIGEN will not be perswaded to the contrary, or very hardly at least: *Vix mihimet persuadeo, quòd possit ullum opus esse, quod ex* DEBITO *remunerationem* DEI *deposcat. Cùm etiam, hoc ipsum, quòd agere aliquid possimus, vel cogitare, vel proloqui, ex ipsius dono & largitione faciamus.* Contrary also to the opinion of *moderate* men in the very Church of *Rome:* of whom wee have a Catalogue in that learned late worke against FISHER, written by the Deane of *Carlile, pag.* 172. of whose minde M. MOUNTAGU professeth himselfe directly to be. And yet say these Informers (these false Informers, YATES and his brother WARD) *he would make men beleeve there is no materi-*

STAPLETON, *Prompt. Catbol. pag.* 245.

all

all difference betwixt us and Papists in this point. And this is proved substantially, no doubt: for they say as followeth.

CHAP. XII.

The quality and *conditions* of a good worke, required by the *Roman* Writers, to make it rewardable (as farre as they are *positive*) no *Protestant* disalloweth of. To those *conditions* may *others* be added.

INFORMERS.

THese are his words: *This is your owne doctrine in the* Romane *Schooles: and so farre the* Protestants, *for these conditions, do go along with you.*

MOUNTAGU.

THis doctrine. And what doctrine is this? that there is *merit* of *condignity?* that it is so farre forth due unto *good*

works, as that through and for the worke it ſelf wrought and performed, we may *deſerve*, and *challenge* upon deſert (or elſe GOD ſhould wrong us), grace, goodnes, heaven, happineſſe, at GOD's hands? Φεῦ τῆς λοιδορίας. I never ſaid it, never thought it, doe deteſt it from my heart. That doctrine which is to be found in the ſpecified place, is, touching the quality, not the validity, concerning the condition, not the imputation or account of a good work: which conditions, ſpecified and remembred by me, are, 1. *That it be morally good, not ſimply evill.* 2. *Freely wrought, and not out of compulſion.* 3. *By man, yet in this life, not after death.* 4. *In the ſtate of grace, and not by any naturall man without* GOD. Of theſe conditions (wch doe not exclude other) what *Proteſtants* doe not allow? I adde (and may adde many more), *Faith is neceſſarily required in the perſon, before that any thing hee doth can pleaſe* GOD. For *whatſoever is not of faith, is ſinne.* Theſe Informers, it ſeemeth, are otherwiſe minded: for they traduce and calumniate me for a *Papiſt*, who require, as neceſſary, theſe conditions unto a good work; which were never, to my knowledge, denied untill now. And theſe are the conditions, concerning which onely I write, *So far the* Proteſtants *go along with you.* Concerning which conſent in theſe particulars, I confeſſe I thought it was reall, and I think ſo ſtill. I never could finde, I never did

did imagine, I doe not beleeve, any *Proteſtant* living, ſetting *your ſelves* aſide, ſo ignorant, peeviſh, or prophane, as to deny thoſe conditions ſpecified. Now it being (as I conceived) agreed upon on all ſides concerning the neceſſity of them, I did make this concluſion unto the GAGGER, *If your Texts doe contradict this, either expreſſely or obliquely, look you unto it, it concerneth you as much as us.* And why might I not make it, when they oppoſe a Poſition in the *Proteſtants* hands, in which themſelves are as deeply intereſſed as *Proteſtants* are? But the men proceed to a ſpecification of my conſent more particularly.

CHAP. XIII.

GOD ſurely *rewardeth* good works according to his *promiſe*, of his free bounty and grace.

INFORMERS.

AND *in that very* page *his words are*, If this be your *Merit*, wee contradict it not. *And*, this is the *Merit* you plead for.

MOUN-

MOUNTAGU.

AND ſo it is. For all the *Gagger's* Texts of Scripture plead for that *Merit* I ſpeak of, and no other. And that *Merit* is no more but this, *Verily there is a* REWARD *for the righteous, doubtleſſe there is a* GOD *that judgeth the earth*. A point of *Popery* put into my mouth by the Prophet DAVID; and that *Totidem verbis*. And ſo King DAVID is become a *Papiſt* as well as I. For my words, upon which that inference is made, are, REWARD *in heaven no man denieth*. REWARD *appointed for our good works, all do confeſſe. If this be your* MERIT, *we contradict it not*. Doe you? Dare you doe it? that *there is no* REWARD *for the Righteous?* Caſt the lie then into the Pſalmiſts throate, *Pſal.* XIX. XI. *In keeping of them* (GOD's Commandements) *there is* GREAT REWARD; and unto him that ſaid, GOD REWARDETH *every man according to his work*; not onely according to the *Qualitie* of the worke, that *hee that ſoweth of the fleſh, ſhall of the fleſh reape Corruption:* and *he that ſoweth in the ſpirit, ſhall of the ſpirit reape glory, and honour, and immortality:* but according to the *degree* and proportion of his worke. *He that ſoweth ſparingly, ſhall reape ſparingly; and he that ſoweth liberally, ſhall reape liberally.* Not *of* workes, or *for* workes: but *accor-*

cording unto works rather. For there is μισθὸς κατὰ χάριν, and κατ' ὀφείλημα. *Alia est merces liberalitatis & gratiæ; aliud virtutis stipendium, alia laboris remuneratio:* saith S. AMBR. Specially in the intercourse betwixt GOD and man, where *Non debendo sed promittendo*, DEUS *se fecit debitorem.* S. AUGUST. And from this, no *Protestant*, I know, dissenteth. I am sure, a speciall Man in *your* bookes, though I hold him of another spirit and Sect than you (better by farre) precisely setteth downe the same in his Comment. upon the Epistle to the *Galathians*. See then, Reader, the sincere and honest dealing of these misdeeming *Informers*, that accuse me of *Popery* for positive Scripture (by a trick of concealement) in saying, GOD REWARDETH GOOD WORKES. *Epist. 1. lib. 1.*

CHAP. XIV.

The Church of *England* holdeth no such *absolute certainty of salvation* in just persons, as they have of other objects of *Faith* expressely and directly revealed by GOD.

INFORMERS.

TOuching the doctrine of the certaintie of ſalvation, having cyted BELLARMINE's opinion, he hath theſe words; This BELLARMINE aſsigneth, and this is enough. Faction may tranſport a man to wrangle for more, but when once they ioine iſſue, the difference will not be much. CHAP. XXII. pag. 186.

MOUNTAGU.

ET quid hæc ad IPHICLI boves? what hath this to doe with *merit* of good workes, whereto by the Informers it is conſigned? Neyther in my opinion, nor yet in BELLARMINE's judgement, doth *Certainty* or *Incertainty of Salvation*, depend ſo neceſſarily upon *Merit* or *Demerit* of good workes. If a man continue conſtant in the courſe of good works, he is ſure and certaine of ſalvation in BELLARMINES judgement, and in my opinion alſo, though differently. *Cauſally* in his, as procured by them; *Conſequently* in mine, as following of them. But whether he that doth good workes, be certaine of Salvation, that is, ſhall continue to the end faithfull, conſtant in doing good works, and ſo obtaine

obtaine Salvation, (the promiſe of GOD be-highted unto thoſe that doe good,) is another Queſtion, of a different and diſparate Nature. But to leave theſe Extravagances, and come to the point, unto aſſurance of which they ſpeake. It being by the *Gagger* faſtned unto our *Church*, ignorantly, or maliciouſly, very abſurdly, as almoſt every particular in that Pamphlet is, *That every one ought infallibly to aſſure himſelfe of his Salvation, and to hold, that he is of the number of the Elect and predeſtinate unto eternall life*; I took him ſhort for ſuch his concluſion ſo generall: that every one ought, *ſinguli generum*, (ſo the words intend) to *aſſure* himſelfe: whereas that aſſurance, upon which the poore fellow grounded his imputation, reſting upon the infallible purpoſe and decree of GOD's predeſtination of the Elect, was by the So perſwaded in the Church of *England* (for the *Church* of *England* it ſelfe was not of that opinion) reſtrained unto *ſome* only, and not enlarged unto *all*; as the man hath it, *Every one ought*. Secondly, that concerning even thoſe *ſome*, the Church of *England*, in the *publick*, received, authoriſed doctrine thereof, did not tender nor preſſe anie ſuch *Tenet* of *Certaine aſſurance*, to be ſubſcribed or received, but left it indifferent and at large. Of this minde I was: of this minde I profeſſe my ſelfe to be ſtill, and ſhall, untill I ſee reaſon and evidence to the contrary, which

if the Informers can supply mee withall, I yeeld; otherwise, μένωμεν ὅπερ ἔτμεν, I see no cause to change. Thirdly, that if it had beene so, as they pretend, tendred unto us by the *Church*, to be received and beleeved: yet was it not a doctrine so forlorne and uncouth, as the simple *Gagger* imagined; having *Papists* of name, and rank and reckoning, that proposed it, and propugned it, both in, and also since the Councell of *Trent*. AMBROSE CATHARINE, and ANTONIUS MARINARIUS a *Carmelite*, being put unto it by opposition, so canvased the question against SERIPAND, SOTO, and ANDREAS VEGA; that they, and other Opposites of *certitude* and *assurance*, overcome with the strength of those mens reasons, acknowledged, first, a conjecturall probability; then came up unto a morall beleef; and lastly, unto an experimentall faith. And VEGA, since that Councell, writeth thus: *Maturè tamen omnibus hinc inde pensatis, probabiliùs profectò esse crediderim, posse aliquos viros spirituales tantopere in exercitiis spiritualibus proficere, & in familiaritate divinâ, ut absq; ullâ temeritate possint certò & absque ullâ hæsitatione credere, se invenisse gratiam & remissionem peccatorum suorum apud* DEUM. Thus VEGA, concerning *certainty* of Iustification. And BELLARMINE goeth not so farre off, for hee approveth S. AUGUSTINE and his doctrine, which is enough against the *Gagger*. And this is that great

great Bug-beare, that of which ſo much adoe is made, that I approve the ſaying of BELLARMINE; which I ſay is enough, as indeed it is, againſt that ignorant fellow the *Gagger*, as any man will diſcerne that is not maliciouſly peeviſh and Puritanicall; though ſimply it be not ſo, nor commeth home. Amongſt the *Papiſts*, many learned make *Faith* not only an *intellectuall*, but a *fiduciall* Aſſent unto the Promiſes of GOD in the *Goſpel*; that *Faith* and *Confidence* are the ſame. And many of them confeſſe, that without miraculous revelation, by ordinary help and particular aſſiſtance of Grace, a man may underſtand that he hath Faith, Hope, and Charitie: and that a juſtified man may have a true and a *certaine Aſſurance* of his juſtification without diſtruſtfull doubting. And they put a difference in this caſe betwixt *Faith* and *Certainty* of Faith, *cui non poteſt ſubeſſe falſum*. Marry you haply, men of other making, do know all things that belong, not only unto your preſent juſtification, as aſſuredly as you know that CHRIST IESUS is in heaven: but are as ſure of your eternall Election, and of your future Glorification, as you are of this *Article* of your Creed, that CHRIST *was borne of the Virgin* MARY. I profeſſe I am not of that opinion with you. And whatſoever you may reſolve for your crying ABBA FATHER, *ſecundum præſentem juſtitiam*, I crave pardon. I cannot thinke, that you are, may or

can be ſo perſwaded *ſecundum ſtatum futurum*, and evermore cry ſo. which is an ἀπῤῥᾳξ of your other ſingularity, that Faith once had, cannot be loſt totally, or finally and for ever.

CHAP. XV.

Touching Evangelicall *Counſels*.

Evangelicall Counſels admitted according to the doctrine of the old ***Fathers***, and many learned ***Divines*** of our Church. ***Popiſh*** doctrine concerning workes of ***Supererogation*** rejected.

INFORMERS.

TOuching Evangelicall Counſels, *theſe are his words*: I knowe no doctrine of our *Engliſh* Church againſt them.

MOUNTAGU.

SO I ſay ſtill, I knowe none. I doe beleeve there are, and ever were *Evangelicall Counſels*; ſuch as S. PAUL mentioneth

neth in his *Conſilium autem do*; ſuch as our SAVIOUR pointed at and directed unto in his *Qui poteſt capere capiat*; ſuch as a man may doe or not do, without guilt of ſin, or breach of Law: but nothing leſſe than ſuch as the *Papiſts* fabricke up unto themſelves in their *works of Supererogation*. It is an error in Divinity, not to put a difference betwixt *ſuch* works, and workes done upon *counſell* and advice. If any man, not knowing, or not conſidering the ſtate of the queſtion, hath otherwiſe written, or preached, or taught, what is that to me, or the doctrine of the Church of *England*? His ignorance, or fancie, or miſunderſtanding, or miſapplying, is not the doctrine of *Antiquity*, which with *univerſall* conſent held *Evangelicall Counſels*; nor of *our* Church, in which our GAMALIEL hath told us; *Quis neſcit fieri à nobis multa liberè, & quæ à* DEO *non ſunt imperata voveri & reddi?* *Ad Apol. Tort. pa. 196.* Theſe Promoters knew it not. B. MORTON in his *Appeale* ſaith, if hee doe not ſay true, informe againſt him for it, *that wee allow the diſtinction of* PRECEPTS *and* COUNSELS, *lib.* V. *cap.* IV. *ſect.* III. For his ſake excuſe mee from *Popery*, who write no more than hee did before me: *what in* GOD'S *indulgence is a matter of Counſell; in regard of ſtrict juſtice, may come under Precept.* cap. IV. Sect. V.

CHAP.

CHAP. XVI.

Saint GREG. NAZIANZENE defended from the touch of uncircumcised lips.

INFORMERS.

SO he citeth and approveth to this purpose the saying of NAZIANZENE: We have Lawes that doe binde of necessity; others that be left to our free choice, to keep them or not: so as if we keep them, we shall be rewarded; if we keep them not, no feare of punishment or of danger is to bee undergone therefore. *cap.*XV.*pa.*CIII.

MOUNTAGU.

G*Rave crimen* CAIE CÆSAR, to cite and approve the saying of NAZIANZENE, one of the foure Doctors of the *Greek* Church; Σκεῦος ἐκλογῆς, καὶ φρέαρ βαθὺ, στόμα Χριστοῦ, in S. BASIL's opinion; *viri per omnia incomparabilis*, as hee is stiled by RUFFINUS; *viri*

viri valdè eloquentis, & in Scripturis valdè verſati, as S. HIER. his ſcholar ſpeaks. And to acquit him from the touch of your uncircumciſed lips, S. AUG. in commending him did not laviſh at all, where he ſaith, that he was, as indeed he was, *magni nominis & famâ celeberrimâ illuſtris adeò Epiſcopus: cujus eloquia, ingentis meriti gratiæ, etiam in Latinam linguam tranſlata, uſquequaque claruerunt.* This man, ὁ πάνυ, ὁ τῆς Θεολογίας ἐπωνύμος, whoſe books all the *Puritans* in *Europe* are not worthy to carry, is philipped off ſlightly by theſe our new *Maſters*, as if his ſaying were not worth the hearing, nor the man to bee made any more account of than *Jack hold my ſtaffe*, by theſe *Rabbies*. *Sedeat ergo cum iſtis ſanctis patribus* (from IGNATIUS downward, not worth the looking after) *etiam ſanctus* GREGORIUS, *& cum eis veſtræ criminationis inanem patiatur invidiam, dum tamen cum eis contra novitiam peſtem medicinalem proferat ipſe ſententiam.* So ſpake S. AUGUSTINE of old in his commendation, againſt IULIAN the *Pelagian* Heretick, who ſlighted him then as much touching *originall* ſinne, as you doe now touching *Evangelicall Counſels*. And ſo ſpeak I at preſent in S. AUGUSTINE's phraſe. I might have added unto that unskilfull Clerk NAZIANZENE, that great *Papiſt* S. CHRYSOSTOME in this point for company, who *Hom.* VIII. *de Pœn.* ſaith, a *man may do more than is commanded*: who yet was indeed no *Papiſt*, though the

poore Capacitie of theſe men, not apprehending what is *Popery*, and what is not, miſdeem, miſtake, miſname *Popery*. *Qui ignorat ignoret adhuc.* I will not ſeek, nor go about to beetle it into their braines: as in caſe of *Counſels*, ſo I ſay, *Qui poteſt capere capiat*, and who is he that cannot but he that will not underſtand? This I will avow, If this bee *Popery*, or I a *Papiſt*: all *antiquitie* held *Popery*, and were *Papiſts*. For name but one Writer of a contrary minde to this, *There are Evangelicall Counſels.*

CHAP. XVII.

The expoſition of the ſaying of our SAVIOUR, *If thou wilt bee perfect*, &c. S. CHRYSOSTOME, S. AUGUSTINE, S. HIEROME, S. AMBROSE, make it no *imperious precept*. If it be, the *Informers* are the leaſt obſervers of it, and ſinne againſt their owne conſciences.

IN-

INFORMERS.

AND *a little after, ſpeaking of that place,* MATH. XIX. XXI. If thou wilt bee perfect, go ſell what thou haſt, &c. *he hath theſe words*: A counſell it is, I grant, no imperious forme of precept; left to choyce and liberty, to do or not to do. CHRIST tieth no man, but leaveth him to do or not to do. CHAP. XV. *pa.* 105.

MOUNTAGU.

IT is ſo, I have thoſe words. It is true; I doe grant it, a *counſell*, and no *imperious precept*, at leaſt to all men. For I cannot conceive the meaning to be otherwiſe, where the words are ſo full, compleat, evident, and convincing. *If thou wilt*; left unto choice: not, *Hoc fac & vives*; upon price of thy head, paine of thy ſalvation, doe thus, which is *ſtilus Curiæ*, the ſtile and tenor of thoſe *imperious Lawes* of the *Lord of Hoſts*, that require *exact* Obedience. *If it were a Law and a Commandement* (ſaith S. CHRYSOSTOME) *he ſhould not have brought it in by way of* counſell *and of advice. For this very cauſe, hee ſaith not in plaine tearmes*, Go ſell that thou haſt, *leſt hee might ſuppoſe it a binding* Law: *but hee ſaith*, S. CHRYS. *to.* 5. *pag.* 322. *edit.* ETON.

If thou wilt be perfect, go ſell what thou haſt; *to let us underſtand, it is in our* choice *to doe or not to do it.* Thus S. CHRYSOSTOME; not ſo you. Pardon me if I preferre S. CHRYSOSTOME before you, or your betters: I meane, your *Maſter*, whoſe Diſciples you profeſſe *your* ſelves to be. *Quod enim præcipitur, imperatur: quod imperatur, neceſſe eſt fieri: quod neceſſe eſt fieri, niſi fiat, pœnam habet. Fruſtra jubetur, quod in arbitrio ejus ponitur, &c.* So S. HIEROME: and can you give better reaſons? S. GREGORIE NAZIANZENE diſpleaſed you: ſo will S. AUGUSTINE, I make no queſtion; but it mattereth not. *Nec enim, ſicut* Non mœchaberis, non occides; *ita dici poteſt*, Non nubes. *Illa exiguntur: iſta offeruntur. Si fiunt iſta, laudantur: niſi fiant illa, damnantur. In illis* DOMINUS *debitum imperat vobis: in hoc autem ſiquid amplius ſupererogaveritis, in redeundo, reddet vobis.* So will S. AMBROSE for the ſame opinion, who maketh a difference betwixt *Precept* and *Counſaile*; and expoundeth that verie place of *Counſaile*, thus: *Et ut intelligas diſtantiam* Præcepti, *atq;* Conſilij, *illum recorderis* (he ſpeaketh unto you my Informers) *cui in Evangelio ante præſcribitur, ne homicidium faciat, ne adulterium admittat, ne falſum teſtimonium dicat.* Præceptum *enim ibi eſt, ubi eſt pœna peccati: At verò cùm ſe Præcepta Legis memorâſſet implêſſe,* Conſilium *ei datur, ut vendat omnia, & ſequatur* DOMINUM. *Hæc enim non*

S. HIER. *cont.* IOVIN. *l.* 1. *c.* 7.

De S. Virg. c. 30

Præ-

Præcepto *imperantur*, *ſed* Conſilio *deſeruntur*. *Duplex namq; forma mandati eſt: Vna præceptiva, altera voluntaria. Vndè &* DOMINUS *in aliâ dicit, Non occides, ubi in aliâ præcepit,* SI *vis eſſe perfectus, vende omnia tua. Ergo hic liber eſt à* Præcepto, *cujus defertur arbitrio.* Which Teſtimonie of S. AMBROSE, together with that out of S. CHRYSOSTOME, doe withall inſinuate in what ſenſe TERTULLIAN in his booke *de Monogamia*, contrary unto the ordinary phraſe, doth terme it *Præceptum ſubſtantiæ dividendæ egenis, a Commandement to divide the ſubſtance unto the poor*. namely ſo, as S. AMBROSE doth call it *Mandatum*: who yet ſaith it was no *Imperious Precept* to doe ſo, or ſo: but only *Counſell* and *Advice*; leaving it free unto his choice to do it or not to do it. For every *Counſell* and *Advice*, is a kinde of *mandate*; though not *properly*, yet with *condition*. But my good Informers, if you will needs have it *Popery* to hold with any *Evangelicall Counſailes*, you will be found worſe by farre than *Papiſts*, that are convicted in your conſciences, to breake that willingly which you hold a *Precept* obligatory, and no *Counſaile*. For doe any of YOU all, the *preciſeſt* in the pack, obey CHRIST's words in this his abſolute command, and going, *ſelleth all that hee hath, and giveth it to the poore*? I cannot yet name any one ſo obſervant. I beleeve I never ſhall ſee any ſo charitable; rather breaking

that negative commandement of the higheſt, *Thou ſhalt not Covet that which is thy neighbours.* and that other, *Thou ſhalt not ſteale from thy neighbour.* And yet howſoever other men are not obliged *To go ſell what they have, and give it to the Poore*, you are tyed to doe it, upon that high *Commanding* forme, *Doe this and live.* It is ſinne to you, whatſoever it is to other men, not to doe it: for you are ſo perſwaded it is a *Precept.* Precepts, even affirmative, *ligant ſemper*, though not *ad ſemper*; require obedience and exact performance, at ſome time or other, where they are tendred. But you neyther obey it, nor will ſuffer others to obey it that would. For you would account and ſtile him a *Papiſt*, that ſhould doe it. You would begge him that ſhould put it in uſe and practice. For ſuch opinion you hold of the ancient *Monkes* and *Aſcetæ*, as S. ANTHONY and others, that did practiſe it. Untill I may perceive that *you ſhew forth your faith by your workes*, and manifeſt your Beleefe by reall practice, you muſt give mee leave to thinke you diſſemble in the point, and would perſwade men of a caſe of *Neceſsity*, that your ſelves may feed fat upon their folly, and *in vacuum veniatis.* Till then, whatſoever your opinion be, give me leave to be of S. AUGUSTINES minde, *Aliud eſt Conſilium*, ſaith he, *aliud præceptum.* Conſilium *datur, ut Virginitas conſervetur: ut à vino & carnibus abſtineatur:*

Ser. LXI. de Temp.

ut

ut vendantur omnia, *& pauperibus erogentur.* Præceptum *verò datur ut justitia custodiatur: ut omnis homo divertat à malo, & faciat bonum. Deniq; de virginitate dicitur,* Qui potest capere, capiat. *De justitiâ verò non dicitur, Qui potest facere faciat; sed* Omnis arbor quæ non facit fructum bonum, exscindetur, & in ignem mittetur. *Consilium qui libenter audierit & fecerit, majorem habebit gloriam. Præceptum verò qui non impleverit, nisi subvenerit pœnitentia, pœnam evadere non poterit.* You cannot deny this constant resolution of *Antiquity.* Change therefore your manners, or your minds. Be a *Papist* with me, or a *Rebell* without me. As for me, you are like to be alone. I hold it no obligation: you doe. therefore you are tyed to obey. That commandement, *Matth.* v. you will not deny: *Be you perfect, as your heavenly Father is perfect.* Now if this be a Precept, *If thou wilt be perfect, go sell all thou hast, and give it to the poore,* it is a part of that perfection, being named in eyther place. But I leave you to bethinke your selves better. I conclude with S. CHRYSOSTOME: Εἰ νομὸς καὶ πρόσταγμα ἦν, τοῦτο πρῶτον ἐξαρχῆς εἰπεῖν ἔδει καὶ νομοθετῆσαι, καὶ ἐν προστάγματος τάξει θεῖναι, ἀλλὰ μὴ ἐν συμβουλῇ καὶ παραινέσει αὐτὸ εἰσηγήσασθαι. Ὅταν μὲν γὰρ λέγῃ, μὴ κτήσασθε χρυσὸν, μηδὲ ἄργυρον, ἐπιτάττων λέγει. Ὅταν δὲ λέγει, εἰ θελεῖς τέλειος εἶναι συμβουλεύων καὶ παραινῶν λέγει, οὐκ ἔστι δὲ ταυτὸν συμβουλεύειν καὶ νομοθετεῖν. ὁ γὰρ νομοθετῶν ἐκ παντὸς τρόπου βούλεται τὸ ἐπιταττόμενον δέχεσθαι. ὁ δὲ συμβουλεύων καὶ παραινῶν, τῇ γνώμῃ τοῦ ἀκούοντος ἐπιτρέπων

S. CHRYSOST. *To.* v. *in illud:* Salutate PRISCILLAM &c. *pag* 322.

τρέπων τὴν αἵρεσιν τῶν λεγομένων κύριον ποιεῖ τοῦ δέξασθαι καὶ μὴ τὴν ἀκροατήν. *Had this beene a* Law *and* Commandement, *it should have beene tendred unto him at the first: it ought to have beene digested in forme of a commandement and law, and not have beene brought in as it is, by way of counsaile and advice. For where he saith, Possesse nor Silver nor Gold, this speech runneth in commanding forme. But when hee saith, If thou wilt be perfect, go and sell, he speaketh it as counsailing and advising only. Now, to Counsaile, and Command, are not one and the same thing: he that commandeth, will have the thing commanded observed upon any hand: he that counselleth and adviseth, leaving it to choyce and election of a man, to doe or not doe it; maketh him Lord and Ruler of his owne actions.* Thus, and much more to purpose, S. CHRYSOSTOME in that place, if you view him. If hee and his fellow-*Ancients* be *Papists*, be it so. I am content to be so accounted. For I meane to be a *Papist* with them, rather than a *Noveller* with you. And so I proceed.

CHAP.

CHAP. XVIII.

Touching LIMBUS PATRUM.

The Dreames of *Papiſts* about *Limbus Patrum*, related and rejected. The ſtate of mens ſoules after death. The Place proportioned to their ſtate. The *ſoules* of the *bleſsed Fathers* before CHRIST's aſcenſion, in *heavenly Palaces*, yet not in the *third* and *higheſt heavens*, nor in that *fulnes* of *joy* which they have *now*, and more of which they ſhall have *hereafter*. The opinion of *old* and *new* Writers. Our *Canons* not to be tranſgreſſed. The Doctrine and Faith of the Church

of *England* concerning the *Article* of CHRIST'S *descent into Hell*. The disadvantage we are at with our Adversaries. Every *Novellers* Fancie printed, and thrust upon us for the generall *Tenet* of our *Church*. The plaine and easie *Articles* of our CREED disturbed and obscured by the wild dreames of little lesse than blasphemous men; by new *Models of Divinity*; by Dry-fats of severall *Catechismes*. The Beleefe of *Antiquity*. The *Authour* and *It* farre from POPERY.

INFORMERS.

HOwsoever *in words he denyeth* Limbus Patrum, *yet thus he writeth*: The Patriarchs, Prophets, and Fathers that lived and

and died before CHRIST; the Scripture reſolveth, that they were not there where now they are, in the higheſt heavens and glorious; there where the glorified bodie of CHRIST is now reſiding at the right hand of GOD. CHAP. XLI. *pag.* 277.

MOUNTAGU.

THUS *He writeth.* And what if Hee write ſo? Why then hee upholdeth *Limbus Patrum*. His Words and Opinion are farre aſunder. So ſaid your LIMBOMASTIX concerning the *Deſcent into Hell. As* CHRIST *was buried, ſo alſo it is to be beleeved that* CHRIST *went into Hell* (ſaith the Church of *England:*) therefore hee went thither (ſaith that *Ignoránte*) according to this opinion, *to fetch up the ſoules of the Fathers*, that were not there. Iuſt as you will have it, with M. MOUNTAGU in his opinion. But good Maſter Informers, bethinke your ſelves; goe into your Studies againe, and looke better upon your books. You underſtand not the ſtate and condition of *Limbus Patrum*, nor yet the *Deſcent of* CHRIST *into Hell*. To aſſure you, I am for my opinion (dreame you what you will otherwiſe, and what you pleaſe) abſolutely of the mind of *all Antiquity*, that the *Soules* of the *Bleſſed Dead*, ſeparated from their Bo- *Artic.* III.

dies, and *Gatherd* (as the Scriptures ſpeake,) *unto their Fathers*, before CHRISTS Reſurrection from Death to Life, and his Aſcenſion into Heaven; that departed hence in the hope, and aſſurance of GODS promiſes, and in the expectation of better things to come, were not yet then in *Cælo propriè dicto, ſummo illo & glorioſo*, whereas now they are, in companie of all the holy Angels, with the glorified bodie of our SAVIOUR, farre above all things in heaven and earth. And yet for all this, I am not for him, that thereupon ignorantly and maliciouſly inferreth, *I hold with, beleeve, or conceit* any ſuch *Limbus Patrum*, as the Church of *Rome* hath fancied unto her ſelfe, and tendred unto her Proſelites, drawne and derived out of that negative opinion of *Antiquity*, ill underſtood, and ill applied. As if becauſe they were not ſo in heaven, *per omnia*, as now they are, they muſt needs be ſo in hell as they conceive them to be. the ſtate whereof is imagined this.

LIMBUS *Patrum* is ſo called by the Papiſts *à Subjecto contento*, which they do imagine to be the uppermoſt *Fringe*, as the word ſignifieth, or the *Verge* of *Hell*. For, as if ſome of their Maſters had been ſent thither to take a ſurvay thereof, they doe quarter out that infernall Clime into *foure* Regions; all agreeing in the particulars, though with ſome difference about the quartering and confining. That the

Regi-

Regions are *foure*, they all agree : *Hell*, properly ſo called, *of the Damned*, *Purgatory*, *Limbus puerorum*, and *Limbus patrum*. For the *uppermoſt* and *lowermoſt*, they all agree ; but differ about the ſite of *Purgatory* and *Limbus puerorum* : they cannot reſolve which is the uppermoſt of theſe two. In *Hell of the Damned* they imagine, and rightly, eternall loſſe of happineſſe in excluſion from GOD, as alſo moſt inſufferable eternall paine. In *Purgatory*, there is ſome queſtion, whether the loſſe be partiall or not : for they are conceited to have, at leaſt ſomtimes, the intervening ſociety of holy Angels, who cannot but impart unto them ſome glimmering of heavenly conſolation : and yet the pain, though not eternall, but only temporary, is ſet down to be equall unto Hell torments. Unto the *Limbus Infantum* they have faſtned eternall loſſe and deprivation of GOD, without ſenſible paine ; in *Limbus patrum* temporary loſſe, but no pain. *Limbus puerorum* and *Hell of the Damned*, in their opinions, endure for ever. *Purgatory* ſhall ceaſe, and be no more, at the day of judgement : but for *Limbus patrum*, the date thereof is, and was long ſince, expired. Now there is no ſuch manſion or habitation of ſoules, they are reſolved : but what is become of it, or how imployed, they are not reſolved. Some imagine it now all one with that *Limbus Infantum*. And peradventure there was need to have the roome enlarged,

the inhabitants increasing and growing on so fast, more than they did in the daies of old; as in popular Cities the multitude groweth greater every day and greater. So that *Limbus puerorum*, in their opinion, hath, and out of conveniency it was necessary it should, swallow up *Limbus patrum*. ANTE *adventum* CHRISTI, saith one, *sancti Patres descendebant eò. Nunc verò pueri qui absq; Baptismo decedunt, sine pœnâ sensibili detinentur.* Others doe conceive of it as *inane vacuum*: and this is the commonly received opinion of the *Romane* Schooles. In effect therefore, the *Popery* of *Limbus patrum* is this: That in regard of state, the *Fathers* who died before CHRIST, were, *quoad locum*, in a *part* of HELL, in the *uppermost Region of Hell*; and, *quoad statum*, without all paine; as also without all joy, without fruition or seeing of GOD: That at CHRIST's *descent into Hell*, which was locally onely into *this part* of *Hell*, but virtually and powerfully into *all* places and regions of *Hell*, they were drawne out thence, led foorth in triumph, and translated into *Heaven*, in regard of place; unto *seeing*, enjoying, and *fruition* of GOD, in respect of *state*. But this is not the *Tenet* of *Antiquity*. A man may deny their beeing in Heaven, and yet not inferre they were thus in Hell.

Tractat. contra Græcos. edit. à P. STEVVARTIO, *pag.* 565.

Now to come unto the point; the question is concerning their soules onely: for their bodies,

bodies, it is confeſſed, in ordinary diſpenſation, doe ſleep in the duſt. It is confeſſed on both ſides, which is moſt materiall, concerning them, that being immortall in their better Part, after diſſolution and ſeparation, they ſtill have a Being, and are ſubſiſting in *aliquo ubi*: for though the nature of a ſoule is not to be circumſcriptively in place (as TERTULLIAN fancied), as M. YATES and WARD are when they are in their Pulpits, yet are they confined in their proper *ubi*, definitively and *indiſtanter*, as they ſpeak; that is, they have not, nor can have, an *ubique-ſubſiſtence*, but a determined and defined. Being heere, at that inſtant they are not there: for *omnipreſence* is the abſolute Peculiar of the ALMIGHTIE. Truely then, and indeed, they muſt and doe ſubſiſt in *place*, or rather *ubi*; though *where*, and how, who can tell? For, the Scripture, content with their ſtate and beeing, is ſilent for particular touching their place. And accordingly the beſt learned of all times and places, have, if not declined *queſtionem loci*, yet not been curious nor reſolved for it. So heere is a main difference at the firſt betwixt the *Papiſtry* of *Rome*, and M. MOUNTAGU's *Popery*. They *de fide* reſolving the *place* to have been thus: He returning, *ignoramus*, we are not aſcertained, we cannot tell.

AGAINE, in that their *Vbi* whereſoever, ſubſiſting; as they had Being and Subſiſtence, ſo did

did they alſo performe actions of life and motion, congruous and convenient unto their nature and kinde. And though they are ſaid to be at *reſt*, yet is it qualified with, *In* what ſort; *They reſt from their Labours*, ſaith the SPIRIT. where the latter word *Labours*, giveth *ſpecies* unto, and determineth the former word, *Reſt*. For all maner reſt is not predicated of them; not ſuch as that *reſt* of the bodie in the grave. They *reſt* not, as in a ſleep, out of minde, without motion, as not in action at all; as the frame of Nature did in the dayes of IOSUA, or as ADAM in that deepe ſleepe wherein EVA was framed out of his ſide. Thus to *reſt*, is contrary to their nature and condition intellectuall; though it hath beene the opinion of ſome *Popes*, they ſay, and is of ſome *Anabaptiſts* at this day: ſuch as againſt whom M. CALVIN wrote his *Pſychopannychia*. But being now ſeparated from the bodie, they live, move, exerciſe, performe and put in practice, acts naturall and coïncident unto their proper kindes; underſtanding, conceiving, willing, judging, loving, rejoycing, and ſuch like proper acts of naturally rationall intellectuall creatures. Next, inaſmuch as there are, and have bin alway in this life, two ſorts amongſt the ſonnes of men, *Beleevers* in CHRIST, for their profeſsion; *Holy* in courſe, for their life and converſation: then *Misbeleevers* and faithleſſe in regard of GOD; *wicked* miſ-agents in reſpect

respect of living: so proportionably there are, and have beene ever, *two* states and conditions of the soules of men, in their separation after death; some rewarded with happinesse, in their being for ever with GOD; some condemned unto woe and wretchednesse, for ever estranged from GOD. All men when they dye (as, sooner or later, all do and shall) in regard of that unchangeable Law of kinde, *Thou shalt Dye the Death*, are said in SCRIPTURE *To goe the way of all flesh*, or of *All the Earth*. for never man had a priviledge of absolute or totall exemption. And in regard of their being or subsisting after their death, are said *To sleepe with their Fathers*, touching their bodies, νήδυμον ἢ καὶ ἐγέρσιμον ὕπνον: and to *be gathered to their Fathers*, or, *their People*, in respective of their soules, were they good or bad. For all are a society, a collective people; eyther in happy or in a miserable state. The good goe to enjoying of happinesse without end, the wicked to enduring of torments everlasting. Thus is their *state* diversified to their deserving. and herein the *Scripture* speaketh plaine and evident. But now for *Place*, we are not resolved so particularly. Certaine it is in common course of kinde, *Place* is ever fitted, disposed, proportioned to *state* and condition of the therein placed. And therefore, *when this mortall shall have put on immortality*: when those that have won many unto righteousnesse, shall

ſhine as the Sunne, and be clothed with glory and immortality, in the day of the reſurrection of the juſt; then wee reade of a fitted *Place*, a *new heaven* and a *new earth*. Now fitting unto this *two-fold ſtate* and condition of ſoules after death, I beleeve and profeſſe that evermore there was, is, and ſhall be *two* ſeverall, different, diſtinct, proportionable *Places* or *Vbies* for them, knowne ever commonly by that *generall* name of *Hell* and *Heaven*. I beleeve alſo, and profeſſe, *that the ſoules of the Fathers, Kings, Prophets, Prieſts, Patriarchs, righteous and good men, that lived and dyed before* CHRIST *came in the fleſh, in eandem communem ſpem nobiſcum venerunt, expectantes* CHRISTUM, as IGNATIUS ſpeaketh. and ſo when they were gathered unto their people, went not into *Hell* locally in reſpect of *Place*, becauſe not to *Hell* interpretatively, that is, into wretchednesſe in regard of *ſtate*. They went to *Heaven* locally, as to their proper *Vbi*: they went to *Heaven* figuratively, that is, into *happineſſe and health*, into *joy in heavenly palaces*; unto GOD, into *the preſence of* GOD, *the Tabernacles of peace*; into *Paradiſe*, ABRAHAMS *boſome*. *Eadem eſt fides noſtra, quæ fuit illorum: Hoc nos credimus eſſe factum, quod illi crediderunt faciendum*. They hoped to be ſaved in, through, and by him, in whom we doe hope. They lived by that faith as well as we, though not in that evidence and fulneſſe as we.

Ad MAGNES.

we. They dyed in that CHRIST, in whom we, though not incarnate, and already come, as do we. But this their being, their living, their dying ſo, will not inferre that *Place* to have received them then, wherein now with us they be, and where one day all GOD's choſen ones ſhall be. For the ſame faith hath not ever the ſame meaſure, nor proportion in all, nor the ſame diſpenſation at all times. The ſame hope is more eminent in ſome than in others. The ſame perſons, enlarged in their Indowments or Atchievements, are likewiſe enhanſed and ennobled in their Accruments, Temporall or Eternall, Perſonall or Originall. Their bodies are not as yet reunited unto their ſoules, yet ſhall they be raiſed up out of the duſt, and be made conformable in their Reſurrection unto life, to the now glorified body of CHRIST our Saviour. Their *ſoules*, then departing, and at Reſt, in Peace, in Happines and Bliſſe, in the hands of GOD, yet were not in that degree of ſtate as now they bee in; had not that fullneſſe of joy which now they have, nor have as yet that meaſure and proportion that they ſhall have hereafter. They were then in Heaven, as they be now in Heaven, though not *as* now; nor yet where, *as* now for particular place: not in Hell, or any part of Hell, as the word and meaning is in *Scripture*.

This is ſufficient againſt that dream of their

Limbus Patrum in the *Roman* Church: which is conceived and dreamed to have beene a *Part* and *Region of Hell*, farre distant and remooved from *Hell*. Not then in that *Heaven*, where they are now; in that *part*, that *Site*, that *Region*, those *Mansions of Heaven* in which now they are. For *Heaven*, so spacious, extended, so capacious, as we both conceive and see, is not, nor hath beene so narrowed or streightned in roomth, that there cannot be *divers* Designations, Regions, Habitations, Mansions or Quarterings there, to speake after the phrase and language of men, remote, neer, different distinct one from or to another: fitted, applied, disposed, proportioned and accommodated unto the severall states, measures, times, qualities, habitudes, and indowments of men, that were to bee carried and translated thither before, and since the comming of CHRIST; in the time of Promise, and of accomplishment and performance of Promise; in the time of veiles, types, shadowes; and that other of substance, Revealing and Consummation. They were in *happinesse*, therefore not in any *part of Hell*. For no *part of Hell* is capable thereof, or fitted for any, no not the least degree or participation of joy and happinesse. I absolutely subscribe unto TERTULLIAN, *Aliud Inferi, aliud sinus* ABRAHÆ. and that which S. AUGUSTINE, *Tom.* II. *Epist.*

TERT. *contra* MAR. IV. 14.

LVII

LVII. spake somewhat doubtingly. *Non facile alicubi Scripturarum* Inferorum *nomen positum reperitur in bono*; that which *Tom.* III. *de Gen. ad literam, Lib.* XII. *Cap.* XXXII. he is peremptory in, *Nondum inveni, & adhuc quæro, nec mihi occurrit*, Inferos *alicubi in bono posuisse Scripturam, duntaxat Canonicam.* The Fathers then were not in the *Popish* LIMBUS *Patrum.* For their *Limbus* is, though the verge and uppermost region, yet a region and *part of Hell.* Whosoever either commeth, or ever yet came within the fringe or confines of *Hell* (except the humane soule of our SAVIOUR, who finished all sufferings and penalties upon his cross) came thither to suffer torment and paine: whosoever came thither except him alone, who only was *liber inter mortuos*, returned not out any more from thence; but *sedet, æternumq́ sedebit infelix.* Between LAZARUS in ABRAHAMS bosome, which was the *Rest of the Righteous* before CHRIST, and DIVES in Hell, a place of woe and torment, was χάος μέγα, *a vast, voide gulfe, immeasurable*: and that also ἐστηρίγμενον, as saith the *holy Text, so seated, fixed, fastned for ever, that it was not removeable at any time. They cannot come thence*, saith Father ABRAHAM: it is impossible that they should; and he speaketh it before that imagined harrowing of Hell by our SAVIOUR intimating sufficiently, that they were not in *Hell.* But as they were not there: so were not they

likewiſe in *Heaven*, STRICTLY taken for the THIRD *Heaven*; that receptacle of the righteous now, together with the glorified body of our SAVIOUR. For that place was not then, *ſtantibus ut tunc*, fitting or accruing to them. Such a royall habitation, the *None-ſuch* of GOD, did not befit their then inferiour ſtates and conditions. But then you will aske me, If neither in *Heaven above*, nor in *Earth beneath*, nor in *Hell*, where poſſibly could they conſiſt, or were they diſpoſed? A being they had; therefore an *ubi* for their ſubſiſting. To which, firſt, I anſwer, They had both: and in generall tearms the Scripture ſpeaketh, they had that ſubſiſtence in the hands of GOD, with GOD, in his *holy Hill*, in the *Tabernacles of peace*, in *Paradiſe*, in ABRAHAM'S *boſome* with LAZARUS, with ABRAHAM, ISAAC, and IACOB, in *the Kingdome of Heaven*, and of GOD. Why then they were in Heaven at leaſt. Doubtleſſe yes, in a more generall notion. The word is ambiguous, as I have declared againſt the *Gagger*; put forth for *condition* alone, *place* alone, or place and condition together. In regard of *ſtate* and condition, they were in *Heaven*, that is, *happy* and *bleſſed*, as then was convenient. In regard of *ubi* alſo, they were in *Heaven*, in a more generall and enlarged ſenſe; in *ſome part of Heaven*, where GOD diſpoſed them. You will aske in particular, Where was that? I muſt

and

and doe answer negatively, I cannot tell: I dare not define: I have no warrant or resolution. I answer positively, You should not ask nor curiously enquire, but bee content to be ignorant of that which GOD hath not revealed. And then farther, It is not profitable to knowe: for GOD else would not have concealed it. So that to enquire it pressingly, is but curiosity; to determine it resolvedly, is but presumption at the best. Therefore M. CALVIN, and other *Protestant Divines* that I could name, content themselves onely with the *state* in *speciall* of *joy* and *rest*; with the *ubi* in *generall* to be *Heaven*: but presume not to descend unto *particular where*, seeing GOD hath not been pleased to discover it. It is enough to knowe they were not in *Hell* as the *Papists* meane it: and it is more than probable they were not in *Heaven* as *you* conceit it.

For, first, no *Scripture* affirmeth it expressly, that the Rest of those Righteous was there where now it is. Secondly, it is not, that I could ever reade or understand, collected out of any place of *Scripture* by any one *Orthodox Writer* for fifteene hundred yeeres after CHRIST. Thirdly, no *writer* of any *one confession* hath demonstrated it to be so intended in any *Scripture*. Fourthly, no *Article* or Determination of *our Church* concludeth it, or so tendreth it to bee conceived and embraced: and therefore whatsoever my private opinion

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otherwiſe might bee, I am tied not to preach or publiſh it, according to the CANONS preſcribed unto *Miniſters* in ſuch caſes; knowing it to be the reſolved doctrine of *Antiquity*, as I do. I am not excuſable, if I tranſgreſſe the CANONS. What your ignorance may plead for you, I cannot tell: I leave it to them that muſt look unto it where you live, if you offend; as you are like enough to do, if it come in your way. But on the other ſide, there are Texts of *Scripture* that ſeem at leaſt to ſay, and have been ever taken, of *Writers* old and new, to ſay, that the ſoules of the Fathers that died before CHRIST, were not there whereas now they be; as, S. IOHN III. 13. *No man hath aſcended into Heaven.* IOHN XIV. 3. *I go to prepare a place for you.* PSAL. XXIV. 6. *Lift up your heads, O you gates, and be you lift up, you everlaſting doors, and the King of glory ſhall come in.* Which Text of that *Pſalme*, all *Antiquitie*, from IUSTIN MARTYR downeward, doe expound of *Heaven opened* at the Aſcenſion of our SAVIOUR; according unto that which we daily profeſſe in our *Engliſh* LITURGIE, out of and with Saint AMBROSE, *when thou hadſt overcome the ſharpnes of death, thou didſt* OPEN *the Kingdome of* HEAVEN *to all beleevers.* So *Heb.* IX. 8. 12. *The* WAY *unto the* HOLIEST OF ALL *was* NOT YET MANIFEST, *while as the* FIRST *Tabernacle was ſtanding*: and *Heb.* X. 20. and *Heb.* XI. 39. 40.

Lib. Canonum, edit. anno 1571

UP-

UPON theſe grounds, and others that I now remember not, it hath been the common received opinion of all the FATHERS, *Greek* and *Latin*, that the ſoules of the Righteous before CHRIST, were not in the *higheſt* and moſt glorious *Heavens* locally; which is alſo the opinion of BULLINGER, PETER MARTYR, HYPERIUS, and others. BUCER and MUSCULUS directly write, that the *Thief* was the *firſt*, who with CHRIST entred into *Paradiſe*. Upon M. CALVIN it is impoſed by many (though injuriouſly), that he thought no righteous ſoule did, doth, or can go into *Heaven* before the generall reſurrection: but indeed he declineth the queſtion of the *place*; and for the *ſtate*, againſt the *Popiſh* LIMBUS, averreth, that in reſpect of *genericall happineſſe*, they before CHRIST enjoyed the ſame that they do now: but for *accidentall beatitude* and *degrees of happineſſe*, he putteth a difference; and reſolveth, that even *now* they are in *profectu* untill the day of Doome: untill which time, they expect *in atriis* the *conſummation of their beatitude*. CHRISTUS, *Sanctuarium Cœli ingreſſus, ad conſummationem uſq; ſæculorum, ſolus, populi eminùs in atrio reſidentis, vota ad* DEUM *defert. Inſtit.* III. 20. 10. If a man ſhould preſſe his words as they will beare, the ſoules of the Righteous, and thoſe now that dye in the LORD, *nedum* of the *Fathers* before CHRIST, are not yet in *Heaven:* but I doe it not. This

is all; he favoureth the opinion of all *Antiquitie*, that *the ſoules of the* FATHERS *before* CHRIST, *were not in* COELO SUMMO ET GLORIOSO: and yet I hope CALVIN did not maintaine *Limbus Patrum.*

ALL this groweth for croſſing your newly invented Puritanicall conceit, and direct depravation of an *Article* of our *Creed*, the *deſcent of our Saviour into Hell*: and in anſwer unto the *Gagger* in this point, have I in this particular angred the generation of your fellow-brethren. The *Popiſh Gagger* objected unto the *Church* of *England* this TENET, *That* IESUS CHRIST *deſcended not into Hell.* Unto whom the ſubſtance of my Anſwer was, *with what face, or what forehead, can he ſay that we teach ſo,* that in *our Creed repeat it openly and ever in the Church, profeſſe it in plaine and expreſſe words*; *that propoſe it in* Baptiſme *interrogatorily unto God-fathers and God-fathers, to bee anſwered unto, avowed, and publickly beleeved*; *that teach it in our* Catechiſme *unto children*; *that ſubſcribe it in our* Articles *thus,* THAT *as* CHRIST *died for us, and was* BURIED: *ſo* ALSO *it is to bee beleeved, that* HEE WENT DOWNE INTO HELL, Artic. III; *that have publickly defended it againſt Puritanicall oppoſition*; and laſtly, *that with us more, more really and to purpoſe, doe beleeve it, than the Church of* ROME *doth, and thoſe that accuſe us of ſacrilege for violating an* Article *of our* CREED?

CREED? For they profeſſe, that CHRIST onely deſcended into the *uppermoſt Region* of *Hell*, LIMBUS PATRUM, *really*; into the other parts and continents *virtually* onely, or effectually, in the power of his GOD-HEAD, and his Paſſion. *Non deſcendit ad* Inferos *reproborum, ac in perpetuum damnatorum* (ſaith their grand Dictator, THOMAS AQUINAS), *quoniam ex eo nulla eſt redemptio: igitur ad eum locum deſcendit, qui vel ſinus* ABRAHÆ, *vel communiter* LIMBUS PATRUM *appellatur.* In 3. ſent. d. 22.

But the truth is, we are at ſome diſadvantage with our *Romiſh* Adverſaries. For as every one (out of the greedineſſe of gaine) doth write and print almoſt what hee will, eſpecially if it ſavour of the *Lemannian* Lake: ſo every private fancie, every wilfull opinion, ignorant aſſertion, and ſome blaſphemous dotages, caſt forth by any man that is, or hath been of our *Confeſſion*, or is any way divided in Communion from the Church of *Rome*, and us both, is by many men, and moſt an end by our Adverſaries, caſt upon the *generall Tenent* of all *Proteſtants*, and more ſpecially upon the *Church* of *England*: though that *Church*, in the *generall* and *approved doctrine* thereof, doe deteſt it more than the *Church* of *Rome* doth. In this very point, the manifold dreames of new refined ſpirits are made ours; their little leſſe than blaſphemies, made ours; the tergiverſations, qualifications, diſturbing of

ſenſes from ψυχὴ *anima, Sheol, Hádes, Inferi, Infernus,* and what not, made ours; the toies, traſh, fables of Pagans, Poets, Philoſophers, Magicians, and who not, of what not, brought in, to trouble and diſturb our beleef, by ſome that faine would be, and yet are loth to be *Puritans,* made ours. The much urging of this *Article* not to be found in *ancient Creeds*; not to have been taught or beleeved of the *Eaſterne Churches*; not of that of *Conſtantinople:* & I know not what elſe, tending to make men firſt waver in their *faith*, then to doubt of their *faith*, and at length flatly to denie their *faith*. if in this, why not in other *Articles* that eyther are or may be ſo ſcrupulized, all made *ours*, laid unto *our* charge by our Adverſary, and made the *publick Doctrine* of OUR *Church?* So the blaſphemy of CHRISTOPHER CARLILE, that made this *Article* an *Error* and a *Fable*, *pag.* XXVIII. & 77. againſt D. SMITH, is made *ours*. That horrible blaſphemy, that CHRIST *indured the very torments of Hell, and went down to ſuffer there*, as BANISTER and ÆPINUS taught, is made *ours*. That CHRIST *did, being yet alive, ſuffer in his humane ſoule,* INFERNI TREMENDA TORMENTA, not onely ἄγνωστα παθήματα, (as the *Greek* Liturgies diſcreetly call them) but even Deſperation and the Second death, as it is in HUMES *Rejoinder* unto Dr. HILL, in DEERINGS *Catechiſme*, in *your* new fangled *Modell of Divinity*, M. YATES (was it not?)

not?) and I doubt not in others of that ſtamp, are all made *ours*. That by *Hell* is meant now *this*, now *that*, as almoſt in every *Catechiſme*, ſuch *Pamphlets*, whereof we have abroad ſo good ſtore, as I thinke would freight a Dry-fat to the *Mart*; every man making, and uſing, and printing a *Catechiſme*, a *New Modell* of his owne, according to his owne private motion, contrary to *Order* and *Injunction*, by which we are all tyed unto *One*, the *beſt* of all. And laſtly, if any man leaning to *your Doctrine*, though not to *your Diſciplive*, ſay, *That we know not the native and undoubted ſenſe of this* ARTICLE; all is ſtill caſt upon the CHURCH of *England*. I confeſſe theſe are diſadvantages for us againſt the *Papiſts*; as it were ſo many thornes in our ſides: but yet they choake us not. For the *Doctrine* of the *Church* is *plaine, direct, affirmative*, as it ſhould be; without *figures, allegories, far-fetched, obſcure interpretations*, which never were intended to be inſerted into, muſt not be tolerated in *Articles* of our CREED, eaſie plaine, even and *perſpicuous* of themſelves; and made ſo purpoſely for the uſe, capacitie, and inſtruction of the *ſimple*, and *ignorant*, who are not capable of *obſcurities*.

It was not impoſsible that the humane ſoule of CHRIST, ſhould have been, or might be, or was, *in triduo mortis & ſeparationis ſuæ*, really, truely, properly in Hell; that land of

darkeneſſe, abode, and habitation of the damned: Not improbable, againſt *Scripture*, religion, piety, reaſon: No inconvenicncy, incompetency, abſurdity, much leſſe impiety: No compulſion drew Him thither. It was no needleſſe thing. I have given reaſons of it mo than one. He went not to deliver, to ſtay, to ſuffer; for all was finiſhed upon the Croſſe, *Quæ prædicta, quæ præfigurata.* Therefore according to the Church of *England*, I conclude in the words of Saint AUGUSTINE; DOMINUM *quidem carne mortificatum, veniſſe in* INFERNUM *ſatis conſtat. Neque enim contradici poteſt* IOEL *Prophetæ qui dixit*, Quoniam non derelinques animam meam in Inferno. *Quod ne aliter quiſquam ſapere auderet, in* Apoſtolorum Actibus *idem* PETRUS *exponit, vel ejuſdem* PETRI *illis verbis, quibus eum aſſerit ſolviſſe* Inferni *dolores, in quibus impoſſibile erat eum teneri. Quis ergo niſi* INFIDELIS *negaverit* FUISSE APUD INFEROS CHRISTUM? But if it be urged, he went downe to free thoſe that were bound there; as intended by *Looſing the ſorrowes of Death*, of which though it were *impoſſible himſelfe ſhould be holden*, yet others were then detained under, *Quibus aliÿ tenebantur, quos ille noverat liberandos*, S. AUGUSTINE will rejoine: admit it ſo. *Quinam tamen iſti ſunt, temerarium eſt definire.* Since him, men are growne wiſer, or more adventurous to reſolve. The truth is, he that will beleeve no more than he ſeeth, nor embrace but

Epiſt. 99.

but what he hath demonſtration for, or ſenſible apprehenſion; were better never meddle with the things of GOD, where *Faith is the Evidence of what is not ſeene*. Antiquity beleeved CHRIST *went into Hell*: they beleeved when *he aſcended into Heaven*, he went a way *nullius ante trita ſolo*; and had the prerogative royall, as he well deſerved it, to be the *firſt*, that, removing the *Cherubin* at the gates of Paradiſe, made a way for himſelfe and for us into Heaven. and though αὐτὸς μὲν πλεονῶν, when hee came up from the field of Bloud, thouſand thouſands did attend him, and came up with him in his Royall paſſe: yet they were not brought forth from *Limbus Patrum* of the *Papiſts*. The *Fathers* of old heard no newes thereof; the *Proteſtants* deteſt it as much as you: and be it knowne unto you, ſo doe I, as much as any *Puritan* in the kingdome. And yet I am of opinion (for it is not of that nature or neceſsity, to come within my *Creed*) CHRIST was the *firſt* that entred *Heaven*. The *ſoules* of the *Righteous* were not there before *Him*, taking *Heaven* for that ſupreme and higheſt *Heaven*; though otherwiſe in a more generall ſenſe and acceptance, they were in *Heaven*, enjoied *Happineſſe*, did *ſee* good, though not *viſione plenâ facici*. Many queſtions peradventure may ariſe hereabout, but fitter for Schooles, than popular cogniſance. I conclude all as I began: You underſtand not

the ſtate of *Limbus Patrum*, nor the depth of the Queſtion, but ſcumme upon the ſurface, and gibberiſh you cannot tell for what.

CHAP. XIX.

The ſeventh point of Popery *touching* IMAGES.

The *Hiſtoricall* uſe of *Images* maketh nothing for the *adoring* of them. *Popiſh* extravagancies.

INFORMERS.

TOuching Images, *thus he writeth*: IMAGES have theſe uſes aſsigned by your Schooles: ſtay there, goe no farther, and we charge you not with Idolatrie. *Inſtitutionem rudium, Commonefactionem Hiſtoriæ, & excitationem Devotionis.* You and wee alſo give unto them theſe.

MOUNTAGU.

THAT for this, and no more than this, the Church of *Rome* is *Idolatrous*; you affirme, I denie: prove your aſſertion if you

you can. Though that Church, for their enormities, deserve no defence: yet is it, they say, a *shame to belye the Divell*. I doe not, I cannot, I will not denie, that *Idolatry* is grossely committed in the Church of *Rome*. The ruder sort, at least, are not excusable, who goe to it with downe-right *Idolatry*, without any *Relative adoration*; worshipping that which they behold with their eyes, the *Image* of the B. VIRGIN, S. PETER, S. PAUL, the CRUCIFIXE, as if CHRIST IESUS were present. This *Idolatry* is ancient in their Schooles. THOMAS AQUINAS doth directly vouch it, *Quòd eadem reverentia exhibeatur imagini* CHRISTI, *& ipsi* CHRISTO. *Cùm ergo* CHRISTUS *adoretur adoratione latriæ, consequens est, quòd ejus* IMAGO *sit adoratione* LATRIÆ *adoranda*. Which is now an *Article* of *Faith* in the *Romane* Church, and the opposite Doctrine flat Heresie: for so CABRERA upon that place of THOMAS writeth; who alledgeth for his purpose and opinion, many old and later *Divines* of their Schoole. And AZORIUS the *Iesuite* telleth us, *Constans est Theologorum sententia, Imaginem eodem honore & cultu honorari & coli, quo colitur id cujus est Imago*. and because DURAND, of old, opposed such grosse *Idolatry* in THOMAS and his Schollers, hee is censured to deliver *Doctrine, dangerous, rash, relishing Heresie, nay, plainly Hereticall*, say they. But what hath *Historicall* use of *Images* to do with this so great ex-

Par. 3. qu. 25. ar. 3.

To. 1. lib. 9. ca. 6.

travagancie? I know none, beside your selves, that censure or condemne the *Historicall* use of *Images*, for *Idolatry*.

CHAP. XX.

S. GREGORIES Doctrine concerning *Images*, farre from *Popery*.

INFORMERS.

AND *againe*; Images in GREGORIES time were very much improved, to be books for the simple & ignorant people. Hold you there, and wee blame you not.

MOUNTAGU.

NOT for *Idolaters* against the First and Second Commandement: for, to bee *Bookes* for the *ignorant* and unlettered, will not reach home unto *Idolatry*. My words concerning S. GREGORY and his times, are these, XVII. *pages* after the forerememberd Imputation: S. GREGORY *is of later date than* S. AUGUSTINE, *and of lesse credite by much in controverted points of Divinity. Images in his time*

time were much improved; and yet not unto honour or adoration. Reverence and respect was given unto them; to be bookes for the simple and ignorant people; to be remembrances of things by representation. Hold you there, and we do not blame you for any Idolatry. Words abused by the *Informers*, in leaving out that passage, *To be remembrance of Things by representation*: of which that *mitigation* is to be understood especially, *Hold you there, and we blame you not.* This is that *improvement* I speake of in S. GREGORIES time; wherein *Images*, from *no use* in the most *ancient* times, were *improved* unto an *Historicall use* in S. GREGORIES time: whose time, as himselfe, I under-valew unto S. AUGUSTINE. These men seeme to take *improved*, through ignorance of the phrase, for *approved*: which is also true. Before S. GREGORIE, I knowe no such confessed imploiment for them. He was the first that gave such publick approbation unto them *declaratorily*, though it was true doctrine in it selfe, before hee ever professed it such: who yet did ever vehemently disclaime and detest the *worshipping* of them; as appeareth in his *Rescript* unto SERENUS of *Marseils*, about demolishing them in his Churches, upon misuse unto *Idolatry*. Now, had the Church of *Rome* gone no farther in practice or precept, than that which S. GREGORY recommendeth; our *Church*, I suppose (for so our doctrine is), would not blame them, nor

have departed from them about that point. Haply furious ones in our *Church* would proceed: but τί ἐμοὶ καὶ τούτοις; they are *singular Illuminates*: let them gang alone. Instruct mee what *Popery* is in that *historicall* use of them, and then I will be of another opinion.

CHAP. XXI.

No religious honour or worship to be given unto *Images*. They may affect the mindes of religious men, by representing unto them the actions of CHRIST and his *Saints*. In which regard, *all* reverence *simply* cannot be abstracted from them.

INFORMERS.

AND *a little after*, IMAGES are not utterly unlawfull unto *Christians* in all manner of religious imployment. The Pictures of CHRIST, the Blessed VIRGIN,

GIN, and SAINTS, may bee made, and had in houſes, ſet up in Churches. The *Proteſtants* have them, they deſpight them not. Reſpect and honour may bee given unto them. The *Proteſtants* do it, and uſe them for helps of piety.

MOUNTAGU.

BUt how, and how farre, you have very honeſtly left out. For hee hath added, *In rememoration, and for more effectuall repreſentment of the Prototype*: which is no more but the bare *hiſtoricall* uſe of them. And you, by leaving that out, would make men beleeve, that he intended a *religious* reſpect and *pious honour* to be due unto them; and ſo to draw on unto a downe-right *worſhip* of them. But this was not his meaning. *He* is in that caſe as jealous of *Gods honour*, as any gloyting *Puritan* in the *Pack*. In our *Churches*, for ought that I knowe, it is not forbidden to have them: for if ſo, then all *Tombs, Monuments, Statues, Pictures, Paintings*, are to be demoliſhed and defaced. Nor are they utterly and abſolutely unlawfull for any *religious* employment. Our ſtricteſt Writers do not condemne or cenſure S. GREGORY for putting upon them that *hiſtoricall* uſe of ſuggeſting unto, moving or affecting the minde even in

pious and religious affections. For inſtance; in remembring more feelingly, and ſo being empaſſioned more effectually with the *Death*, *Bloudſhed*, and bitter *Paſsion* of our SAVIOUR, when we ſee that *ſtory* fully and lively *repreſented* unto us in colours or work by a skillfull hand. And I knowe not the man that is made of humane mould, but when he readeth on this *Book* his tragicall endurances for man, will reflect upon himſelfe, and his owne ſoule and conſcience, with a lively apprehenſion of *mans* ſinne, GOD's love, CHRIST's endeared charity in undergoing theſe unknowne ſuffrings for our ſake. If this be *Popery*, let the *B.* of *Lichfield* ſay. *For we ſee, that the Church of* Rome *in the daies of* S. GREGORY (ſaith he) *as their learned* CASSANDER *witneſſeth, as* S. GREGORY's *owne writings doe ſhowe, did allow of ſuch* Pictures, *as* hiſtoricall *Monuments, whereby the* unlearned might bee put in remembrance *of things done, but in no caſe ſuffered to* worſhip *them. Which how little it differeth from the doctrine of* Proteſtants, *their owne learned* Cardinall *may witnes, ſaying even of* M. CALVIN, *that he doth not ſimply condemne the* having *of* Images, *but admitteth of them for an* hiſtoricall *uſe, that is, to this end, to* repreſent *the Acts of* CHRIST *and holy* SAINTS, *and not to* worſhip *them. lib.* 1. *cap.* 2. *ſect.* 25. in his *Appeale.*

But it hath diſtaſted ſome, that *reſpect* and *honour* ſhould be given unto them. Strange, it ſhould

ſhould diſpleaſe any that can approve of any, be it but a *civill* uſe of them. I cannot tell; unleſſe men would inſtantly have them pulled downe in all places, demoliſhed, ſtamped to powder, whoſeſoever, whatſoever, whereſoever. The ſetting of them up, ſuffering them to ſtand, uſing them for ornaments, for helps of memory, of affection, of rememoration, cannot bee abſtracted, to my underſtanding, from *reverence* and *honour* ſimply, in due kinde. Can a man have the true *repreſentation* of his Prince, Parents, Patrons, &c. without awe, reſpect, regard, love, reverence, mooved by aſſpect, and wrought in him? I profeſſe my imperfection, or what they will call it, it is ſo with me. *Vnco impacto in Latrinas, in Gemonias, in malam Crucem,* the pictures, ſtatues, paintings, repreſentations of CHRIST, the VIRGIN, APOSTLES, MARTYRS, HOLY *men* and *women*; unleſſe the very having and preſerving of them do in ſome ſort imply *reſpect, regard,* and *honour* done unto them, without offenſe juſtly given, without ſcandall, or inclination to impiety. IUNIUS was no *Papiſt*; not in your opinion, I hope. He, in his *Animadverſ.* upon BELLARMINE *de Imaginibus,* ſaith, *Hoc nemo* NOSTRÛM *dicit, non eſſe colendas, nec ullo modo.* SUO MODO COLI PROBAMUS, *velut Imagines; at non religioſo cultu, qui aut ſuperſtitioſus eſt, aut impius. Net cum aliorum ſcandalo, ſive cultus ſeparatus, ſive conjunctus*

De Imag ca. 11 n. 1.

tus cum eorum cultu intelligatur, quorum ſunt Imagines. M. MOUNTAGU ſcarce ſaith ſo much, and yet he is a *Papiſt*.

CHAP. XXII.

Popiſh doctrine and practice both about *adoration* of *Images*, rejected.

INFORMERS.

BUt hee *concludeth with the* Papiſts *thus*: Let your practice and doctrine goe together, we agree.

MOUNTAGU.

NO, my good Informers, he doth not ſo *conclude*. You miſinforme againſt him for *concluding with the Papiſts*. you finde it not in him, *Let* YOUR *Practice, and* YOUR *Doctrine*: but, *Let Practice and Doctrine*. Can you finde no difference betwixt theſe two? I can let men ſee a very maine difference, and the not malignant eye will ſoone diſcerne it. YOUR *Practice* and YOUR *Doctrine* fetcheth in all; and runneth out into the

the extravagant, *Idolatrous*, blaſphemous doctrine of *religious adoration*, eyther primary or ſecondary, abſolute or reſpective; to that of THOMAS, CABRERA, VASQUEZ, the *Divell* and all. For with a trick of *relative worſhip*, VASQUEZ empaleth the very *Divell* within the bounds of worſhip, as well as that cautelous Doctrine of DURAND, that *Images are to be* worſhipped improperly, *in as much as, They do put men in minde of the perſons by them repreſented: who are then adored before the Images, as if they were then really preſent there.* or, as that honeſt concluſion of MARTIN AIALA, *Nemo in Eccleſia dicit, qui rectè ſentit, Sanctos deberi adorari, ſed venerari,* whether in themſelves or their repreſentations. But *Doctrine*, without limitation of YOUR, pointeth you unto, and putteth you backe unto no other but the precedently remembred Doctrine of *Dulia* and *Latria*. My words are, *If this you call* DULIA, *and no more, we admit it, we give it too. But whatſoever you ſay, howſoever you qualifie the thing with gentle words, (terming it* DOULIA *or* HYPERDOULIA) *we ſay in your practice you far exceede, and give them that honour which you call* LATRIA, *and is indeed a part of* DIVINE *reſpect and* WORSHIP: *ſo doe not wee. Let practice and doctrine goe together, and we agree,* that is, give them no LATRIA, formall or interpretative, and we agree.

CHAP. XXIII.

The Church of *Engl.* condemneth not the *hiſtoricall* uſe of *Images*. The Book of *Homilies* containes a generall godly doctrine; yet is not in every point the publick, dogmaticall, reſolved doctrine of the Church. The *Homilie* that ſeemeth to condemn all making of *Images*, is to bee underſtood with a reſtriction of making them to an unlawfull end. Many paſſages therein were fitted to the preſent times, and to the conditions of the people that then were. The finall reſolution of this controverſie.

IN-

INFORMERS.

ALL directly contradicteth the doctrine of the Church of England *in the Booke of* Homilies.

MOUNTAGU.

YOu enlarge too much for *all*. For, in your opinion, doth the *Engliſh* Church condemn the *Hiſtoricall* or *civill* uſe of *Images*? which yet is a part of that *all*. It doth not in *practice*, all the world knoweth that; nor yet in *Precept* or *Doctrine*, that I know. Shew me that, *& ponam manum meam ſuper os*. Men as learned as any of your ſide, no diſparagement to them and ſelfe-conceipt, are, I doe aſſure you, of a contrary minde. I have named Biſhop MORTON already unto you. And yet, were it not ſo, you ſhew no great wiſedome in that Limitation which your ſelves put unto my *contradicting* the Church of *England*; namely, in ſaying that I doe it *directly*. For where can you finde, in any writings of mine, *expreſſe* words againſt any one point eſtabliſhed, or delivered, in the authoriſed doctrine of the Church of *England*? and words are not *direct*, which be not *expreſſe*. Thirdly, to come unto the iſſue, you name the *Homilies*, and mean, I take it, the *ſecond Tome* of

Homilies, in the *Sermon* againſt the *perill of Idolatry*. If you had vouchſafed us any proofes of your aſſertions, we ſhould have gone directly to worke with your allegations but: becauſe you take a rounder courſe to tender every thing in *magiſteriall dictates*, wee muſt ſhoote at Rovers after you, and come up to you as conveniently as we may.

I anſwer then, firſt, that I willingly admit the *Homilies*, as containing certain *godly* and *wholeſome exhortations* to move the people to honour and worſhip Almighty GOD; but not as the *publick dogmaticall reſolutions* confirmed of the Church of *England*. The XXXIII *Article* giveth them to containe *godly* and *wholeſome doctrine*, and *neceſſary for theſe times*: which they may doe, though they have not *dogmaticall poſitions*, or *doctrine* to bee *propugned* and *ſubſcribed* in all and every point; as the Books of *Articles* and of *Common Prayer* have. They may ſeeme, ſecondly, to ſpeake ſomewhat too hardly, and ſtretch ſome ſayings beyond the uſe & practice of the Church of *England*, both then and now: and yet what they ſpeake, may receive a faire, or at leaſt a tolerable conſtruction and mitigation well enough. For you have read peradventure (it is not unlikely that you have heard by relation) how ſtrangely ſome of the ancienteſt *Fathers* doe ſpeak, and how they hyperbolize ſometimes in ſome points in their *popular Sermons*:

mons: which in *dogmaticall Decisions* they would not doe, nor avow the doctrine by them so delivered *resolutivè*. as in case of *Free-will*, of *Invocation of Saints*, and others. S. CHRYSOSTOME especially speaketh strangely of the *Blessed Eucharist*: as good *Popery* κατὰ γράμμα, as ever *Papist* conceived of Transubstantiation or orall manducation. Χριστὸς φαίνεται ἐπὶ τῶν ἱερῶν μυστηρίων, *To.* VI. *pa.* 407. *Then Angels assist the Priest at the Altar: the whole troopes of Heavenly Powers cry aloud*, *To.* VI. *pa.* 46. and *To.* V. *pa.* 528. *Dost thou imagine, that at that time thou conversest with man? Sure it is a thought of a stony heart to thinke that thou art then upon the earth, and not rather following the Angels in their Quires.* and *Tom.* V. *pag.* 511. *Know you not that this Table is replenished with fire? such and so consuming, that unlesse* GODS *grace assisted powerfully, men could not endure, but should be consumed with the violent heate thereof. To.* VI. *pag.* 16. And a little before, home to the purpose a man would thinke, for *Transubstantiation*. Οταν γὰρ ἴδης τὸν κύριον τεθυμένον, καὶ τὸν ἱερέα ἐφεστῶτα τῷ θύματι, καὶ ἐπευχόμενον, καὶ πάντας ἐκείνῳ τῷ αἵματι τιμίῳ φοινισσομένους, ἆρα ἔτι μετὰ ἀνθρώπων εἶναι νομίζοις, καὶ ἐπὶ τῆς γῆς ἑστάναι; *When thou beholdest our* LORD SACRIFICED *there, and the Priest standing by the sacrifice, and praying over it, and every one present* BEREDDED *with that most precious* BLOOD, *dost thou suppose thou conversest then with man, or hast thy station upon earth?* Which speeches cannot

all of them poſsibly be true in the *literall* ſenſe, no not in the opinion of the Church of *Rome*; and were none of them literally true, no not in the opinion of S. CHRYSOSTOME himſelfe. Now, after this enforcing ſort may our *Homilies* ſpeake, and be ſo interpreted. Things are not ever, of one and the ſame man, touching one and the ſame thing, at different times, unto diſtinct Auditories, upon divers occaſion, ſpoken after one and the ſame way. In very *Scripture* there are manie *Hyperbolicall* ſayings, that being *literally* taken, will not hold weight at the Ballance of the *Sanctuary*. In the writings of the *Fathers* (as appeareth by that of S. CHRYSOSTOME) there are *dogmaticall* concluſions for reſolution in points, and *retoricall* inforcements to edifie affections, diſpoſed for and according to the auditory. Now our *Homilies* are all *popular Sermons*, fitted unto the capacitie and conditions of the common people, to edifie them, to worke upon them, ever ſtrong in paſſion, but weake in underſtanding. The will is more in them to be edified, than the judgement; the conſciences and hearts of men to be wrought upon for good life and converſation, than the underſtanding and apprehenſion for any peece of knowledge. and that alſo diſpoſed accordingly, as fitted for times, for perſons, and different occaſions, as they doe or may happen.

As the ancient *Fathers* of the primitive times

times, had very few or no Churches at all, at leaſt of note, dignity, or of receipt, becauſe they lived in times of fierce perſecution, and were ſeldome, or few of them, ſtationary, but compelled *ſubindè mutare ſedes*; ſo had they very few, I grant, or no pictures at all in publike uſe amongſt them, not ſo much as for ornament ſake. And the reaſon was, becauſe they lived continually amongſt *Pagans*; and were themſelves, for the moſt part, ſuch as had abandoned and come over from *Paganiſme* unto CHRIST; that were bred in, brought up in, inured to, and faſt ſettled unto *Idolatry* in *Image-worſhip*. Therefore they ſpake againſt them with ſome tartneſſe, and inveighing ſort, leſt happely by converſing with, or neighbouring upon *Pagans*, or through former uſe of being miſ-led by thoſe *Pagans* (which was the caſe of the *Iſraelites* in *Egypt*, and the bordering *Nations* upon *Canaan*), the novell and tender ſhoots of *Chriſtianity* might receive hurt, and learne to worſhip *Idols*, as thoſe *Pagans* did. In like ſort, peradventure, OUR *Predeceſſors* and *Fathers* comming late out of *Popery*, living neere unto *Papiſts* and *Popiſh* times, converſing with them, having been nuzzled and brought up amongſt them, and knowing that *Images* uſed to be *crept* unto, *incenſed*, *worſhipped*, and *adored* among them, might, if they were ſuffred to ſtand as they did, put them in minde of their former practice,

ctice, induce them to doe as they had ſometime done, at leaſt, in heart to *worſhip* and *adore* them; therefore in a godly zeale, ſuch as moved EZECHIAS to deſtroy the *braſen Serpent*, they ſpake thus vehemently, and indeed *hyperbolically* againſt them. For the people, with whom they then dealt, were by all meanes to bee preſerved from the taint and tincture of their ſuperſtitious practices. And for this cauſe I ſay (it may ſeem) the Church-Governors of thoſe times in their *popular Sermons* tooke that courſe, which the *ancient Fathers* did, and ſtretched their exhortations and enforcements, as alſo their dehortations, ſomewhat hard upon the tentors. For in their dogmaticall reſolutions, and doctrinall poſitions, they are more reſerved, and goe not ſo far. We may doe well then to conſider why, wherefore, when, and to what manner men theſe *popular Sermons* were made, and doe ſpeake; and not preſſe every paſſage, hand over head, for advantage. I reſt in that judgement and cenſure which our Church hath paſſed upon them. *Artic.* XXXV. where it is ſaid *in terminis*, THEY *containe a godly and wholeſome doctrine, neceſſary for* THESE *times*: the times in which and for which, this *Homily* againſt *Images* and *the perill of Idolatry*, was ſpecially made. To conclude, Images may be had and made, but with ſome limitation. The Image of God Almighty is not to bee made

made at all, and no Image is to bee made for religious worſhip; no not of relation, as they ſpeak; which yet is *minimæ Entitatis*: but, *ut ornatui ſint, ut memoriæ, ut Hiſtoriæ*; and that they may bee made for ſuch ends, *no Law of* GOD *forbiddeth*, ſaith our GAMALIEL. *Pa.203. ad Apol.* BEL.

CHAP. XXIIII.

Touching ſigning *with the* SIGNE *of the* CROSSE.

To *ſigne* with the *ſigne* of the *Croſs* out of Baptiſme, or upon the breaſt, &c. no more ſuperſtition, than to ſigne in Baptiſme, or upon the forehead. The practice of the ancient Church. The reaſons that mooved them, that might moove us to uſe often ſigning. They lived with *Pagans*, and wee with *Puritans*; both de-

riders of the *ſigne* of CHRIST'S *Croſs*.

INFORMERS.

OF ſigning *our ſelves, not children onely in Baptiſme, with the* ſigne *of the* Croſs, *he ſpeaketh very ſuperſtitiouſly*: We uſe *ſigning* with the *ſigne* of the *Croſſe*, both in the forehead and elſewhere. *Caro ſignatur, ut anima muniatur*, ſaid TERTULLIAN: and ſo we.

MOUNTAGU.

NOT *onely in Baptiſme*? Tell me then, are you come ſo farre home unto the Church of *England*, as to allow *ſigning with the Croſſe in Baptiſme*? That *Popiſh Ceremony*, as *your* Forefathers and Patriarchs of the ſchiſme were wont to exclaim againſt it? There is hope you may growe in time, upon better advice, in love and practice with ſome of M. MOUNTAGU'S *Popery*, with the *ſigne of the* CROSSE *in the forehead and elſewhere*. If it be not ſuperſtitious to ſigne in the forehead, why is it to ſigne any other part of the body? why more out of Baptiſme, than in Baptiſme? Is one part of the body more ſubject

ject and liable to ſuperſtition, than another? the breſt, or belly, or armes, than is the forehead? Superſtition is *in Subjecto*, or *in Actione*. In that if you faſten ſuperſtition, you muſt give us ſome reaſon why one part is more ſubject and liable unto it, than another; and wherefore you put this difference betwixt the parts. And concerning actions; religious and pious actions are more liable to ſuperſtition to be committed in them, than common, civill, or ordinary actions be: nay, all ſuperſtition whatſoever reflecteth upon religion. It is not but in ſuch acts as bee of themſelves, or appliedly acts of religion and piety. Therefore, in all probability, if it bee ſuperſtitious to *ſigne* the forehead without Baptiſme, it is more ſuperſtitious to doe it in Baptiſme. Nor can the injunction of the Church give any priviledge of immunity unto a ſuperſtitious action of it ſelf, to be uſed in point of piety without ſuperſtition: for, if to *ſigne* with the *ſigne* of the *Croſſe*, be ſuperſtitious in it ſelfe, as by your opinion it ſeemeth to bee; then cannot the Church command it to bee uſed on the forehead in Baptiſme, becauſe no act of the Church can acquit and diſcharge the action of that naturall and inherent property. If it be not ſuperſtitious abſolutely, orignally, and in it ſelfe, eat your words of *ſuperſtition*, and *elſewhere*; or give us ſome reaſon why *extra Baptiſmum* it ſhould bee ſuperſtition to

uſe it ἀποτύπως, or to ſigne the *breſt, forehead, legs, head,* or any one *part,* or all the *bodie,* and not ſo *in Baptiſme* for the *forehead.*

The *ancient* Church uſed it in Baptiſme as we doe. TERTULLIAN ſpake of *Baptiſme* the words remembred, *Caro ſignatur, ut anima muniatur:* which hee learned not of MARCION nor MONTANUS, as ſome have fabled, but of the practice of the Church before they were born. And you ſhall finde, if you overlook the place againe, that I remembred the words for *Baptiſme,* and not otherwiſe: you have chopt off the *vinculum* that tied my words together, and relate them as if I cited TERTULLIAN in generall tearmes for *any ſigning* with the *Croſſe,* in *any place,* at *any time.* For which action, though lawfull, I doe not alledge him. I ſay, though lawfull: for where is it forbidden? what hindereth, but that I may *ſigne* my ſelf with the *ſigne* of the *Croſſe* in *any part* of my body, at *any time,* at night when I goe to bed, in the morning when I riſe, at my going out, at my returning home? The *ancient* Church ſo uſed it out of Baptiſme ordinarily: and ſo may wee, for ought I knowe, without juſt ſcandall and ſuperſtition. The practice of *Antiquity* you will not deny: you cannot, if you knowe any thing in Antiquity. Therefore I will not trouble you with teſtimonies: you ſhall onely have ſome reaſons for their practice. Firſt, out of CYRIL

againſt

againſt IULIAN, remembred in the *Apologie* againſt Cardinall BELLARMINE. *Quod omnia* CHRISTI *beneficia recordari nos faciat.* You need not that help. Happy men, that are ever *in actu exercitato*, and need no rubbing of your memory. And that worthy Divine, Dr. WHITE, in his Brothers *Defenſe*, *pa.*61. hath theſe words: *The* SIGNING *of the body with the* SIGNE OF THE CROSSE, *as it was anciently uſed by the prime Chriſtians to theſe ends; To profeſſe that they were not aſhamed of* CHRIST *crucified*; 2. *nor of the perſecution and croſſes which befell them for his ſake*; 3. *that they hoped for redemption and ſalvation by* CHRIST *crucified, whom* Iewes *and* Gentiles *deſpiſed*; *our Divines acknowledge to bee lawfull.* What ſaith M. MOUNTAGU more in his, *So doe we?* And then remembring ſome abuſes of it in the Church of *Rome*, addeth; *In regard of theſe abuſes, our Church obſerveth not ſo common an uſe of the ſigne of the Croſſe, as was in former Ages: nevertheleſſe wee condemne not the ſame ſigne, in regard of it ſelfe.* You do: I do not. And heerin you ſee I am not alone. IUNIUS, *Animadv.* c. BEL. *de Imag.* ca. 29. *Reſpectus Crucis, etiam Crucis* CHRISTI, *ut hiſtoricus, non malus ſimpliciter, ſed bonus. Malus verò efficitur, ſi proficiſcatur ex animo præſumente mereri ex opere operato. Nos in rebus ſacris non improbaremus planè* SIGNUM CRUCIS, *ſi abeſſet ſuperſtitio, &c. Rem non adeò fugeremus, ſi ab-*

Reſp. ad Apol. BEL. *pag.* 198.

eſſent vitia indignè rem illam fermentantia. Tolle errorem, ſuperſtitionemq́, nemo veſtrum aut illorum factum improbaturus eſt. M. PERKINS, in his *Probleme* though hee faine would puritanize it, and ſo goeth on, hanging hoofe againſt hoofe, yet confeſſeth, that the *Fathers* uſed to arme themſelves againſt the Divell with the *ſigne of the Croſſe*; but addeth, *They did not aſcribe unto the outward ſigne any power, or to* opus operatum *any efficacy.* as if wee imagined ſo, we ſay with himſelfe, that it is an idle and fooliſh forgery. And one day you may reade if you will what M. MOUNTAGU hath written againſt ROSW. the *Ieſuite*, to that very purpoſe: but ſetting this ſuperſtition aſide, neither can any moderate *Proteſtant* diſallow the uſe of the Croſſe, as the *Fathers* uſed it; nor can Maſter PERKINS refell it. You are of THO. CARTWRIGHTS minde, I make no queſtion, that great Apoſtle of *Puritanicall* Schiſme, *That that reaſon which moved the Fathers to uſe, ſhould move us not to uſe the ſigne of the Croſſe. They lived with Heathens who had the* CROSSE *of* CHRIST *in contempt, we with ſuch as* ADORE *the* CROSSE. where firſt I anſwer with that incomparable HOOKER, *You erre, not knowing the Fathers reaſons.* This was one, but this reaſon was not all, becauſe they lived with *Pagans* that did deſpight it. Secondly, wee live not ſo with *Papiſts*, as they did with *Pagans*. For the State,

and

and *Prince* in State, is for us against the *Papists*: ſo was it not for *Chriſtians* againſt *Pagans*. But thirdly, I come home to you indeed. The ſame reaſon that moved them, may move us to uſe it more frequently than we are enjoyned, more ordinarily than we doe. For we live with *Puritans*, and oppoſite Factioniſts, that have the *Croſſe* of CHRIST in as great *contempt* and *deſpight*, as ever had IULIAN or any *Pagan*. *But as the Fathers, when the* CROSSE *of* CHRIST *was in utter contempt, did not ſuperſtitiouſly adore the ſame, but rather did declare that they ſo eſteemed it as was meet: In like maner, if we finde the croſſe to have that honour which is due to* CHRIST, *is it not as lawfull for us to retaine it in that eſtimation which it ought to have, and in that uſe which it had of old, without offence; as by taking it cleane away, to ſeem followers of their example, who doe cure wilfully by abſciſsion, that which they might both preſerve and heale?* So that worthy HOOKER, moſt learnedly and rightly. For your reſolution; I am enjoyned to uſe it in *Baptiſme*: and ſo are you. I doe ſo uſe it: do you? I ſcarce beleeve you doe it willingly: I am not enjoyned to uſe it in other actions, places, or times. But am I inhibited to uſe it ſo? Shew where, how, by whom. I ſee reaſons to my ſelfe peradventure, to uſe it ſo, or ſo; and thus doe, or may other as well as I. It is ſuperſtition, you ſay: pardon me if I take

take not your words for Goſpell. Prove it ſuperſtition, and I yeeld. The rule of your conſciences is not the ſquare of mine; nor ſhall be, except it were more regular, perfect, and exact than it is. Enjoy your opinions to your ſelf: let me alone with mine in things indifferent, that are not prohibited by lawfull authority any way. For, ſaith the xxx. *Canon*, and I embrace it, *Things of themſelves indifferent doe in ſome ſort alter their natures, when they are eyther commanded or forbidden by a lawfull Magiſtrate, and may not be omitted at every mans pleaſure contrary to the law, when they bee commanded; nor uſed when they are prohibited.* Till then, at leaſt, I may uſe the *ſigne* of the *Croſſe*: you ſay it is *Popery*, but you muſt remember that all your words are not Goſpell, nor all *Popery* that diſpleaſeth a *Puritan*.

CHAP. XXV.

The practice of the *primitive Church* approved. Vnadviſed *Informers*. *Novellers* rejected.

IN-

INFORMERS.

HE *mentioneth and approveth the practice of the* ANCIENTS. They ſigned *ſaith he*, their foreheads, their hands, *&c.*

MOUNTAGU.

IT Is *true, he mentioneth that practice of Antiquitie*; it is falſe, that *hee approveth it* in that paſſage of his: for he barely relateth it, and no more. But you knew his heart peradventure by inſtinct. For though it then dropped not from his pen what hee thought thereof, yet ſeeing you put him to it to diſcover himſelfe, he hath done it, and doth aſſure you *he doth approve it.* And it ſeemeth ſtrange to him, that ſome few *Pignies* of theſe times ſhould preſume to controll the practice of thoſe *Ancient Heroes* of former ages, and to doe it ſo with an high hand: wherein unadviſedly they runne upon that rocke, which of all they cannot indure to fall upon. For they confeſſe therein, that *Poperie* is ancient: which, M. MOUNTAGU ſaith, *all the Papiſts in the world cannot prove.* For they ſay in direct tearms, M. MOUNTAGU *approveth the practice of the Ancients*: and that which *he approveth*, is by themſelves cenſured

for *Popery*. Nay more, they profeſſe themſelves therein *Papiſts*, that give ſo much credit unto *Popery*, as to confeſſe it ſo directly to be *Ancient*. Out of this ground, *è lege talionis*, becauſe they have now more than once informed againſt mee for *Popery*, I might as well pay them in their owne coyne. Howſoever, let all *Novellers* know, I had rather venture to *approve* a ſuppoſed error with thoſe *Ancients*, the learnedſt in the primitive Church of old, than an imaginary truth, or not ſo good, with theſe *Younglings*; according to that dictate of the *Councell* of *Nice*, Τὰ ἀρχαῖα ἤθη κρατείτω.

CHAP. XXVI.

The teſtimony of S. ATHANASIUS vilified by the *Informers*. The teſtimonies of other Fathers concerning the efficacy and power of the ſigne of the *Croſſe*.

INFORMERS.

HE citeth and approveth the teſtimony of *one of them*. *By the ſigne of the* CROSSE

CROSSE of CHRIST, all Magick ſpells are diſappointed. Sorcery and Witchcraft commeth to nothing, all Idolls are abandoned and forſaken.

MOUNTAGU.

QVàm *contemptim*! *One* of *them*? And was not that *One* worth the naming? Deſerved hee no reſpect from *your* great Selves? Your uncircumciſed lips might well be ſweetned with the name of that *certaine quidam*, as you call him out of contempt. Goe to it roundly, *quid hæſitatis*? and with thoſe prophane ones, call him without more adoe, SATHANASIUS: for ATHANASIUS was the man there named to your hand. A man deſerving better of GOD's Church, than you and all YOUR *Divines*, put them all together. If you miſdoubt the Teſtimony to be forged, becauſe it was forgotten to name the place; it is in his Book *de Incarnatione verbi*, *pag.* 61. and was formerly remembred by him in the *Tract againſt the Gentiles*, *pa.* 1. If you call the truth of the Relation into queſtion, ATHANASIUS Word will paſſe where your Bond will not goe currant. But you ſhall have mo witneſſes to ſpeake to the ſame purpoſe. EPIPHANIUS relateth of a *Chriſtian* young Gentlewoman, that was quitted from the wanton

Hæreſ. 30. *quæ eſt* EBIO.

assaults of a young man, by *signing* her selfe with the *signe of the Crosse*. ἵνα δείξῃ διὰ τοῦ αὐτοῦ θαυμάσια, *that in it* GOD *might remonstrate his wondrous power*. And againe the same *Father* saith. Οὐ κατίσχυσαν οἱ μάγοι. *The Magicians and Sorcerers prevailed not.* ἀλλὰ διὰ τὸ σφραγίδος τοῦ Χριστοῦ καὶ τῆς πίστεως βοηθὸν ἡ γυνὴ. *for the woman found helpe in the* SIGNE *of* CHRIST, *and through faith in him*: which is *gladius ἀμφίστομος* against *Puritan* and *Papist*: against him, for the *bare signe*; against you, for the *signe*. Οὐκ ἴσχυσε γὰρ φαρμακεία ἢ δύναμις ἐνθα ὄνομα Χριστοῦ, καὶ σφραγὶς σταυροῦ. *where the name of* CHRIST *was invocated, and the signe of the* CROSSE *made, there Sorcery and Witchcraft could doe nothing.* If you list to see more, and heare more evidence to this purpose, you may looke upon that which NAZIANZENE hath of IULIAN the *Apostata*, in his *first Invective*. which THEODORET hath of a certaine *Iew, lib. 3. ca. 3*, which EPIPHANIUS of another *Iew*, IOSEPHUS by name. Εἰσὶν ἡμῖν εἰσὶν, saith CHRYSOSTOME, *we have also spirituall conjurations, the name of our Lord* IESUS CHRIST, καὶ ἡ τοῦ σταυροῦ δύναμις, *and the power of the* CROSSE. *Nec mirum est quòd hæc signa valent, cùm à bonis Christianis adhibentur; quando etiam, cùm usurpantur ab extraneis, qui omnino suum nomen ad istam militiam non dederunt, propter honorem tamen excellentissimi Imperatoris, valent*: saith S. AUGUST. or whosoever wrote the LXXXIII. *Quest.* to DULCITIUS. Now what say you to

Ho. 8. ad Rom.

Qu. 79.

that

that *Teſtimony* of one *of them?* If you will not admit the Doctrine, becauſe M. MOUNTAGU delivereth it, I can name you one will ſay and approve as much, whom you dare not deny to be of credite or ſtile, a *certain one* of them. *The* SIGNE *of the* CROSSE, ſaith B. IEWEL, *was had in great regard amongſt Chriſtians. and the more, both for the publick reproach and ſhame that by the common judgement of the world was conceived againſt it; and alſo for that moſt worthy price of our Redemption that was offered upon it. Therefore the faithfull which beleeved in* CHRIST, *in all their talke, in their whole life and converſation, uſed ſo much the more to extoll and magnifie the ſame. Thus, as* THEODORET *reporteth, the Chriſtians every where, in their common reſorts and open market places, publiſhed and proclaimed the victory and triumph of the* CROSSE. *The which, as* CHRYSOSTOME *ſaith, they were not aſhamed to ſet as a Poſie to anie thing that they did, and to any thing that they poſſeſſed. Likewiſe* GOD, *that the world might more deepely thinke of the Death of* CHRIST, *wrought oftentimes ſtrange miracles by the ſame.* Now is not this as good *Popery* as M. MOUNTAGU's *alledging* and *approving* ONE *of them?* See more, if you bee ſo diſpoſed, in his XIV. *Article* againſt HARDING.

CHAP. XXVII.

Popery is not the *ſigning* with, but the *adoring* of the *Croſſe*. Strange effects wch GOD hath wrought of old *adhibito ſigno* CRUCIS; and may doe ſtill by the vertue of CHRISTS *Death* and *Paſſion*, which that *Signe* doth repreſent.

INFORMERS.

HEe *profeſſeth that* hee knoweth no cauſe of ſuch diſtraction and diſaffection betwixt *us* and the *Papiſts*, for the reverent uſe of *ſigning* with the *ſigne* of the *Croſſe*, &c.

MOUNTAGU.

FOR this *uſe*, betwixt any, not alone, nay not at all, *Vs* and *Papiſts*. For he nameth no *Papiſts*, no more than *Puritans*. It is a Gloſſe of your owne, none of my Text: and

and yet I wil not deſire to have it expunged, though I might put it off unto that frantick *Puritan* PARKER and his furious Followers, that indite the poor *Croſſe* of felony, murder, adultery, and all the ſinnes againſt both the Tables. I knowe no reaſon why they ſhould charge us: marry thoſe of your ſhorter Cut they may both charge and challenge, for being ſingular in their owne conceit, againſt conſent of Antiquity. For, the reverent, pious, and religious uſe of *ſigning, ad omnem motum, geſtum, habitum,* with the *ſigne* of the *Croſſe,* is no Popery: which is a grand abuſe and a ſacrilege committed by them, in *adoring* the *Croſſe,* and giving unto it *divine worſhip,* and aſcribing effects unto the *bare* ſigne *ex opere operato*; which Antiquity never did, not then when GOD ſhewed greateſt wonders, and magnified his power moſt of all at the uſe of it: which you cannot diſprove nor deny, though you ramble, and are ready to grinde the teeth at it. HELEN *adored the* KING *of heaven, and not the woodden* CROSSE, ſaith S. AMBROSE. In regard of that great and prophane abuſe of it in the *Roman* Church, we doe abſtaine from the more frequent, ordinary, publick uſe of the *ſigne*; which otherwiſe is lawfull, and we might practiſe it much more than we doe, were it not for ſcandall. *De obit.* THEODOSII.

But I adde in the concluſion, *I could tell ſome experimented effects thereof.* You meane, in

in my owne *experience*, by my ſelfe, or ſome other of my acquaintance. What I meane, you have no authority to examine me. Whatſoever you have given out amongſt the Brethren in this point, I may by all Law, in tearms of ambiguity expound my ſelf. Therefore prate you in corners what you pleaſe: I may intend this, that I can out of my reading afford the *Gagger* (who hath related none) ſome examples of ſtrange works wrought by GOD, in the times of old, at the uſe of the *ſigne* of the *Croſſe*; and ſome I have formerly made you acquainted withall out of EPIPHANIUS, NAZIANZENE, CHRYSOSTOME, and others: whoſe much, grave, and reſpected authority in the Church, you, though aptly diſpoſed thereto, dare not trample under foot, as little account as you even now made of the *Ancients*. As I told the *Gagger* before, that I could afford him *Fathers* for the uſe thereof, hee having recited none: ſo heer I may bee ſuppoſed to tell him (why not?) that I could ſupply him with ſome *experimented effects* out of the ſame, or the like *Fathers*; whereunto his ſmall reading could not, I am ſure, hath not led him.

IUNIUS, *Animad. c.* BEL. *de Imag. ca.* 29. *Priſci illi Patres præſentiã, virtutem, operationem ſalutarem* CHRISTI *implorabãt, profitebantur, occupabant, adhibito* SIGNO EXTERNO CRUCIS: *cujus ſimplicitate, omnia Dæmonũ Ethnicorumque ludibria eluderent in* DOMINO.

p. 276.

And what if I meant ſome *experimented effects* of my owne knowledge? What then? Can you controll or convince me? I am not bound to confeſſe my ſelf to you: but what if upon diverſe extremities I have found eaſe and

and remedy by using that ejaculatory prayer of our *Letanie*, PER CRUCEM, *&c. By thy* CROSSE (and when I said it, what if, to testifie my faith, I made the *signe* of the Crosse?) *and by thy Passion, good* LORD *deliver us?* I cannot tell what you will say: but you know well, that some of your lewd Forefathers have accounted this, and a great deal more of that heavenly Prayer, to be no better than *conjuring*. If you will bee rightly informed (Master-Informers), it is not by the *bare signe* of the *Crosse* that any such effect cometh, but by the vertue and force of CHRIST's death and passion then remembred, and at that time represented by the *signe* of the *Crosse*. It is true, miracles are ceased. But what if this be none? What if so ceased, that notwithstanding GOD can, and may, and will, and doth sometimes work even miracles in these dayes? CHRYSOSTOME saith they were ceased in his time, *To.5.pa.605.* yet hee elsewhere relateth many miracles done even in his dayes. His meaning was, they were ceased from the frequent and ordinary use: some extraordinary use of them might then, and yet may bee for ought you knowe, or are able to proove the contrary. The *Crosse* of our SAVIOUR, in the externall *signe* thereof, beeing as much vilified and despised by furious *Puritans* in these daies, as ever it was by frantick *Pagans* in those; why may not GOD, to teach men better manners,

and to check this exorbitancy againſt the *ſigne* of our deare REDEEMER's death, *antiquum obtinere*, do now as he hath done in the dayes of old, and ſhew ſome ſigne and token, to magnifie the thing ſo much deſpiſed: *Sed ἐπὶ τοῦτο*. You have enough. Take it which way you will, all is one to me. It commeth next in the Rere, which alſo formerly did advance in Front. Heare an argument of my *Informers* preſumption againſt almoſt the Current of Antiquity, out of ignorance at leaſt, if not folly extreme.

CHAP. XXVIII.

The *Informers* preſumption againſt the Current of *Antiquity*.

INFORMERS.

IN *another place he ſaith*, IOSUAH in fight prevailed againſt AMALEC, through the ſigne of the CROSSE, rather than by the ſword. *Cha.*VIII.*pa.*66.

MOUN-

MOUNTAGU.

I SAY so indeed; and were not you eyther ignorant or insolent, you would not oppose or censure my saying so for *Popery*. For almost which of the ancient *Fathers* hath not said it? To instruct your ignorance, or else to abate your arrogance, take a particular of some of them for the purpose. IUSTIN MARTYR *against* TRYPHO, *pag.* 95. and 99. *edit. Græc.* ROB. STEPHANI. TERTULLIAN, *contr. Iudæos*, *pag.* 102. and *lib.* 3. *against* MARCION in the same words; and in other places. CYPRIAN, *lib.* 2. *cap.* 21. *Testimon. adv. Iud.* S. AMBROSE, *Tom.* 5. *Ser.* 52. *in diem Parasceves.* HIERON. *To.* V. *in* XII. OSEE, *pag.* 71. CHRYSOST. *Tom.* V. *pa.* 662. and elsewhere. NAZIANZ. *Orat.* VI. *pa.* 137. and those remarkeable Verses of his,

> Χρίστε ἄναξ, ὃς ἀγναῖς ποτ' ἀειρόμενος παλάμοις
> Σταυροτύποις Μωσῆος ἐν ὑρεῖ σῦ θεράποντος
> Εκλίνας Αμαλὴκ ὄλοον στρατὸν.

which was also intended by ATHANASIUS the great, *Tom.* I. *pag.* 406. in this close couched maner: Τῷ λαῷ συνεπολέμει κρυφαία Χάριτι τὴν Αμαλὴκ, *who by his people* ISRAEL, *working by his secret and mysticall grace and power, did vanquish* AMALECH *in fight.* In a point of this nature I can be contented to be censured for a *Papist*, with these and the like Worthies; in the meane time, you may blush for your ignorance and presumption.

CHAP. XXIX.

Touching the SACRAMENT *of the* ALTAR.

The *Informers* drawne low, when they leave matter, and take offence at words and phraſes. The Antiquitie of *Altars*. A *Sacrifice* repreſentative and ſpirituall, acknowledged by all. The *Author* herein farther from *Popery*, than the *Informers* from *Puritaniſme*.

INFORMERS.

OF *the* Sacrament *of the* LORDS Supper *he writeth* verie Popiſhly.

MOUNTAGU.

I *Verily doth he, indeed lo.* ~~Our deer Brethren~~ are here cleane out of Patience. Hitherto their progreſſe hath beene from *favouring*

to

to *saying* and *writing*, marrie it was but ſimple *Popery*. Now upon improvement, *Hee writeth* VERY *Popiſhly*. For firſt, *He calleth the* Supper *of the* LORD *in expreſſe termes*, not as uſing their phraſe, but his owne, *The Sacrament of the Altar*. Very *Popiſh*, forſooth, to uſe a word, no ſtranger in the world. And my good *Brethren*, have not your ſelves, as holy and preciſe as you would ſeeme, uſed the like phraſe? Have you not named the *Maſſe*, and *Purgatory*, and *Tranſubſtantiation*, and the like, without any adjection of, *As they call it*, or ſo? Mo times than you have fingers and toes, I doubt not. Then ſure, out of your owne mouthes you ſpeake *very Popiſhly*, and, which muſt follow in your inferences againſt Maſt. MOUNTAGU, are *very Papiſts* in ſuffering ſuch prophane words to flye over the hedge of your teeth. And yet M. MOUNTAGU ſpeaketh by way of conceſſion. you have let thoſe words ſlip from you abſolutely. Sir *Carnifex* of words, and tormentor of phraſes, I could anſwer you, as TERTULLIAN and ATHENAGORAS did the elder *Pagans*; you draw low upon the lees of Malice and Detraction, when you have nothing left but words and phraſes to calumniate. But I rather choſe to ſpeake in our B. MORTON's words, apologizing for *Proteſtants* againſt *Papiſts*. It may be I have taken licence in uſe of termes; but no error in doctrine can you finde: for, to put off your imputati-

on from farther faſtning, I beleeve no ſuch *ſacrifice of the Altar* as the Church of *Rome* doth. I fancie no ſuch *Altars* as they employ, though I profeſſe a *Sacrifice* and an *Altar*. In the ſame reverend Biſhops words: *The Lords Table being called improperly an* Altar, *can no more conclude a* ſacrifice *underſtood* properly, *than when as* S. PAUL *calling* TITUS *his ſonne according to the Faith, which is* improperly, *a man may contend* S. PAUL *was his naturall father according to the fleſh.*

So it is, *The* LORDS *Table* hath been called θυσιαστήριον from the beginning; not as ſome falſly teach, by *ſucceeding Fathers*. S. PAUL himſelfe may ſeeme to have given authoritie and warrant to the phraſe, *Heb.* XIII. 10. IGNATIUS, S. IOHNS Diſciple, uſeth the word in the *Chriſtian* uſe and *Liturgie* more than thrice. So doth CLEMENS, the APOSTLES *Canons*, DIONYSIUS AREOPAGITA. IRENÆUS *lib.* IV. *cap.* 20. ſpeaketh of the Miniſters of the New Teſtament, not the Old, that they doe, DEO & ALTARI *deſervire*. Theſe *Altars* were not of *Stone* at firſt, untill the dayes of CONSTANTINE, that the Church came to have reſt and peace; nor then frequently and in ordinarie Churches, but in Cathedrall only or in great Cities. But of *ſtone* they were, it is certaine, and I prove it elſewhere, before that *Popery* was heard of in the world, or in the Church of *Rome* it ſelfe. But the name of *Altars* was given

St Paul's words, Ἔχομεν θυσιαστήριον

Contr. BARON. *in Exerc. ined.*

given unto them when they were of *Wood*: as is plaine out of OPTATUS and others, as I have there collected. Now though you may ſtumble and breake your ſhinns at the *Altar*; yet I hope you will not overthrow the *Sacrifice*. I have ſo good opinion of your underſtanding, though weake, that you will confeſſe the bleſſed *Sacrament* of the *Altar*, or *Communion table*, whether you pleaſe, to be a *Sacrifice*. Not *Propitiatory*, as they call it (I will uſe this word *Call it*, leſt you challenge me upon *Popery* for uſing *Propitiatory*) for the living and dead. Not an externall, viſible, true, and *proper Sacrifice*; but onely repreſentative, rememorative, and *ſpirituall Sacrifice*. Now if you grant a *Sacrifice*, why deny you an *Altar*? D. REYNOLDS and B. MORTON have granted, that though we have no *proper Altar*, yet *Altar* and *Sacrifice* have a mutuall relation and dependance one upon the other. The name of *Prieſts* is given, not only unto all *Chriſtians* in generall, but alſo to the *Miniſters* of the New Teſtament in particular, by the confeſſion of D. REYNOLDS out of *Eſay* LXVI. 21. in his *Conference, Chap.* VIII. *Diviſ.* IV. *pa.* 470. Indeed firſt to the *Miniſters*, and then to *thoſe* that are all a *royall Prieſthood*. They have authority, as he confeſſeth, to *ſacrifice Spiritually*. good Sirs, why not then an *Altar*, at leaſt of the ſame making, to *ſacrifice* upon? And why then is it ſuch *Popery* to name the LORDS *Supper*, *The*

Sa-

Sacrament of the ALTAR ? Walk at random and at rovers in your by-paths if you pleaſe. I have uſed the phraſe of *Altar* for the *Communion table* according to the manner of *Antiquity*, and am like enough ſometimes to uſe it ſtill. S. PAUL calleth the *Pagan* ALTARS (which were indeede and truely *Altars*) TABLES. and why may not wee name the LORDS TABLE, an *Altar*, by the ſame warrant ? *You cannot communicate*, he ſaith, *of the* TABLE *of the* LORD, *and the* TABLE *of Divels*. Nor will I abſtaine, notwithſtanding your oggannition, to follow the ſteps and practice of *Antiquity*, in uſing the words *Sacrifice* and *Prieſthood* alſo, and yet bee farther from *Popery* in that practice, than you from *Puritaniſme*; or any *Puritan* is indeed from true *Popery*, being two birds of one feather.

CHAP. XXX.

A *Reall preſence* maintained by us. The difference betwixt us and popiſh writers is only about the *modus*, the *manner* of CHRIST'S *preſence* in the bleſſed Sacrament. Agreement likely to bee made, but

but for the *factious* and unquiet ſpirits on both ſides. *Beati Pacifici.*

INFORMERS.

AFterwards hee expreſſeth himſelfe more fully, and ſaith thus unto his adverſary: But that you were bred up in a faction, otherwiſe you would acknowledge there need be no difference betwixt the *Papiſts* and *us* in the point of *Reall Preſence. pag.* 253.

MOUNTAGU.

MORE *fully* (you meane, to be a *Papiſt*) than before; and that in the point of *Reall preſence:* which *Reall preſence*, in your Divinity, is flatt *Popery*; but not in the Divinity of the Church of *England.* Concerning this point I ſaid, and I ſay ſo ſtill, that if men were diſpoſed, as they ought, unto peace, there need be no difference. and I added a reaſon, which I repeate again here: The diſagreement is only in *de modo præſentiæ:* the *thing* is yeelded to on either ſide, that there is in the holy Euchariſt a *Reall preſence. God forbid,* ſaith Biſhop BILSON, *we ſhould deny that the*

Fleſh and Bloud of CHRIST *are* TRULY PRESENT, *and truly received of the faithfull at the* LORDS *Table. It is the doctrine that we teach others, and comfort our ſelves withall. Pag.*779. of *True ſubject.* And the reverend and learned *Anſwerer* unto BELLARMINES *Apologie*, commeth home to the Faith, or *Popery* if you will, condemned in M. MOUNTAGU, who learned it of him and ſuch as hee is. *Nobis vobiſcum de* OBIECTO *convenit, de modo lis omnis eſt.* You underſtand not *objectum* and *modum* heer: take his owne application, to the purpoſe. PRÆSENTIAM *inquam credimus, non minus quàm vos* VERAM. *De* MODO PRÆSENTIÆ *nil temerè definimus.* And to them agreeth Biſhop MORTON, *Pag.* 93. *The queſtion is not concerning a* Reall Preſence, *which* Proteſtants, *as their owne* Ieſuits *witneſſe, doe alſo profeſſe.* FORTUNATUS a *Proteſtant*, holding that CHRIST *is in the ſacrament,* MOST REALLY: *veriſſimè, realiſsimeq́*, are his words. CALVIN teaching, that *the Preſence of* CHRIST'S *Bodie in reſpect of the ſoules of the faithfull, is* TRULY *in this Sacrament, and* SUBSTANTIALLY *received.* with whom BEZA and SADAEL doe conſent. If this be the doctrine that the Church of *England* teacheth and profeſſeth, as it is indeed, I leave you to thoſe that muſt looke unto you. Yea but it is inexpiable that I ſay, *Wee need not ſo diſſent from Papiſts.* As if it were a ſacrilege not to jarre and jangle infinitely without

out cauſe. I may, I ſee, turne my ſpeech to *you*, and you will not refuſe to take it to your ſelves, which I uttered touching the *Ieſuite* Faction. *But that the Divell bred you up in a* FACTION, *and ſent you abroad to do him ſervice in maintayning a* FACTION, *otherwiſe you might right well acknowledge there is no ſuch cauſe why in this point of the* SACRAMENT *we ſhould be ſo diſtracted, as* WEE *and the* PAPISTS *are*; ſeeing both confeſſe that which is enough, *This is my Body*, and contend meerly about the MODUS, HOW *it is my Body*. A point of Faith undeniable, though it be unſearchable and incomprehenſible. Incomparable HOOKER, that *Puritanomaſtix*, might well ſay, and you in your right witts would ſubſcribe it, thus: *Seeing that by opening the ſeverall opinions which have beene held, they are growne, for ought I can ſee, on all ſides at the length to a generall agreement concerning that which alone is materiall, namely, the reall participation of* CHRIST, *and of life in his body and bloud by meanes of this Sacrament, wherefore ſhould the world continue ſtill diſtracted* (yes to pleaſe the humors, and ſerve the turnes of *Ieſuites* and *Puritans*) *and rent with ſo manifold contentions, when there remayneth now no controverſie, ſaving only about the ſubject Where* CHRIST *is? yea, even in this point neyther ſide denyeth, but that the ſoule of man is the receptacle of* CHRISTS *preſence*. It was no bleſſed ſpeech, in my opinion; but unworthy

to be heard in an open *Pulpit*, and *Publiſhed* in *Print*, MALEDICTI PACIFICI; *thoſe* that endeavour to *make up* ſuch *rents*. Be you of that family if you pleaſe. I am for peace and reconciliation, and ſay ſtill, BEATI PACIFICI; as I have good warrant from CHRIST, and his bleſſed ſervant, *King* IAMES of moſt happy memory.

CHAP. XXXI.

The *Author's* acknowledgement of his *error*. Conſecration of the elements cauſeth a *change*; yet inres no Popiſh *Tranſubſtantiation*. The *Informers* out of their element. *Antiquity* maintained. *Figuriſts* & *Novellers* condemned.

INFORMERS.

AND *againe*, No man denieth a *change*, an *alteration*, a *tranſmutation*, a *tranſelementation*, as they ſpeak.

MOUN-

MOUNTAGU.

NO MAN *denieth* : you doe. But pardon me, I meant it of diſcreet, moderate, underſtanding Divines. I ſhould have exempted *you* (I perceive my error) and *ſuch* as *you* out of the number. Pardon mee this fault, I will commit it no more. If I have any occaſion heerafter to ſpeak of *learned* and *moderate men*, I will ever except and exempt *you* and *yours*. I muſt confeſſe my *error* and ſimplicity: for I would have thought, that in the Sacrament every man would have confeſſed a *change* ; that the *conſecrated Elements* had been ſomewhat more than meere *ordinary bread* and *wine*. For I did conceive a *ſacramentall* Being of them, and not onely a *naturall*, in their uſe and deſignment. *Vbi acceſſerit* CONSECRATIO, *de pane fit caro* CHRISTI. And S. AUGUSTINE's Saying is common and well knowne, *Accedat Verbum ad elementum, & fiet Sacramentum.* And CYRIL of *Ieruſalem*, *Catech.* v. ſaith to the ſame purpoſe : *Precamur* DEUM *hominum amantem, ut emittat* SANCTUM *ſuum* SPIRITUM *in res propoſitas, ut* FACIAT PANEM CORPUS CHRISTI, & VINUM SANGUINEM CHRISTI. For *quicquid contigerit* SPIRITUS SANCTUS, *illud ipſum* ἡγιάσθη καὶ μεταβέβληται, *it is ſanctified and changed*, ſaith S. BASIL in his *Liturgie* : and who is

not of the ſame minde? Speaketh he not unto the ſelf ſame purpoſe? You never heard, it ſeemeth, of μεταβολὴ in HIM; not of μεταποίησις out of THEOPHYLACT in MATTH. XXVI. not of μεταρρυθμισμὸς in GREGORY NYSSEN; nor of μεταστοιχείωσις in HIM, in CHRYSOSTOME and others. For it appeareth you are not much verſed in *Antiquitie*; and ignorantly imagine, that if theſe be granted, *Popiſh Tranſubſtantiation* muſt needs enſue: which if it were ſo, then that *Popiſh Minion*, as Biſhop MORTON calleth it, were not, as it is, a *Babe* of yeſterdayes birth, never heard of in the world for MCC. yeares after CHRIST. but, a change of the elements, that is, *Tranſmutation* and *Tranſelementation*, doe not inferre, you muſt know, *Tranſubſtantiation*. For in the other two, the *matter* remaineth; but in this the *matter* is deſtroyed: the *quantity* and *accidents* only remaine. There is a *Converſion Sacramentall*, that is, of ſignification, and of operation and uſe; as alſo in the Water of Baptiſme. And in Converſions that are ſubſtantiall, whether by divine power or courſe ordinary, there is evermore *tertium quid*, *novum*, *noviter productum*, out of that which is converted. But in their *Tranſubſtantiation* the Body of CHRIST is not produced anew, nor receiveth any ſubſtantiall change. Many be the differences that might bee inſiſted upon: but I paſſe them over. The poor men that tendred this for *Popery*, were doubtleſſe out of their ele-

element, and meddled beyond their latchet, or elſe they may goe to their bookes afreſh, ſtudy ſomewhat more throughly, and then perhaps they will begin to ſent it, that *Change, Tranſmutation, Tranſelementation*, doe not conclude, as they ſimply beleeve, *Tranſubſtantiation*. Then that ſpeech of S. CYPRIAN will not relliſh of any Popery, *Iſte panis quem* DOMINUS *Diſcipulis ſuis porrigebat, non effigie ſed naturâ mutatus, omnipotentiâ verbi factus eſt caro. Et ſicut in perſonâ* CHRISTI *humanitas videbatur, latebat Divinitas; ita ſacramento viſibili inviſibiliter divina ſe infundit Subſtantia.* Nor that ſaying of S. AMBROSE by theſe *puny Divines* cenſured for *Popery*, as alſo M. MOUNTAGU for approving it, and ſubſcribing to it; *Before Conſecration it was bread, common bread: but after Conſecration it becommeth the* FLESH OF CHRIST, *becauſe then the ſacrament is conſummate.* which did not ſeem *Popery* unto Biſhop MORTON, *Pag.* 106. *The Fathers*, ſaith he, *doe note in Baptiſme a certaine change.* AMBROSE, ſpeaking of the water in Baptiſme, ſaith, *The nature thereof is by Benediction changed.* And hee is produced in the like caſe for proofe of *Tranſubſtantiation* in the *Euchariſt*. In the margin he ſetteth down his words thus: *Fortè dices, meus panis eſt uſitatus; ſed panis iſte, ante verba Sacramentorum,* PANIS *eſt: ubi acceſſerit Conſecratio, de pane fit* CARO CHRISTI. The very words by mee re-

recited out of *Lib.* IV. *cap.* 4. *de Sacram.* Is this *Popery* in M. MOUNTAGU? is it good catholick Doctrine in Biſhop MORTON? He approveth it and explaneth it thus, and yet S. AMBROSE (if you can light upon the right edition) ſaith alſo of the elements, *Operatorius ſermo eſt, & ſunt quæ erant, & in aliud commutantur.* But, *eſſe quod erant*, doth utterly take away and aboliſh that fiction of *Tranſubſtantiation* unto another nature. *They remained what they were indeed, yet changed in uſe*, to be Inſtruments by Faith of Grace, as his owne ſimilitude doth illuſtrate. *Tu ipſe eras vetus Creatura: poſtquam conſecratus es, nova Creatura cœpiſti eſſe. Accipe igitur quemadmodum ſermo* CHRISTI *omnem Creaturam mutare conſuevit.* It was intolerable inſolence in ſuch *Ignaroes*, to challenge this for *Popery* which they underſtood not; or elſe malice *Puritanicall*, to traduce me for *Popery* ſo publikely, which in that learned Biſhop they approve for good Divinitie. In concluſion, you manifeſt your ſelves meer *Sacramentaries*, or worſe, that denie CHRIST's *Body* and his *Blood* to bee in the *Sacrament* (I dare call it ſo in deſpight of detraction) *of the Altar.* For you informe againſt theſe words as *Popiſh*. *Bee contented with, That it is the Body of* CHRIST, *and doe not ſeeke nor define how it is ſo, and wee ſhall not conteſt nor contend. which* GOD *forbid the Church of* ENGLAND *ſhould maintaine*, ſaid Biſhop

ſhop BILSON. The *Figuriſts, Significatiſts, Symboliſts*, taught you this Doctrine, who acknowledge nothing, receive nothing, but naked and bare *ſignes* and *figures*. I muſt ſubſcribe unto our Church againſt *you*, and *them*, and *Papiſts*; all three. *Tranſubſtantiation*, or the Change of the ſubſtance of Bread and Wine in the *Supper* of the LORD, cannot bee proved by holy writ: but it is repugnant to the plaine words of Scripture, overthroweth the nature of a Sacrament, and hath given occaſion unto many ſuperſtitions. *The* BODY *of* CHRIST *is given, taken, and eaten in the* SUPPER *only after an heavenly and* SPIRITUALL *maner; and the meanes whereby the* BODY *of* CHRIST *is received and eaten in the* SUPPER, *is Faith.* ARTIC. XXVIII.

CHAP. XXXII.

Touching CONFESSION.

Information againſt the expreſſe direction and practice of the Church of *England*. No new *Popiſh* cuſtome, but the ancient and pious manner of *Confeſſion*

for the helpe and furtherance of mens true repentance, and for the continuing of them in amendment of life, is, may be, and ought to be urged. How *Confession* of sinnes to a Priest, is required by the *Church* before the *Receiving* of the LORD'S *Supper*.

INFORMERS.

WE require men, *saith he*, to make *speciall confession* of their sinnes unto a *Priest*, if they finde their *consciences troubled* with any weighty matter, eyther when they be *sick*, or before receiving of the LORDS *Supper*.

MOUNTAGU.

BALAAM at last went not to fetch divinations, as at other times, but set his face toward the wildernesse: nor these men to cast on *mee* particular calumnies, but *per saltum* to gesture and confound at a masse upon the *Church* of *England*, in pretence of

of me. My words are, *It is confessed, that private confession unto a Priest is of very ancient practice in the Church; of excellent use and benefit, being discreetly handled. We refuse it to none, if men require it, if need be to have it: wee urge and perswade it in* extremis: *wee require it in case of perplexity, for the quieting of men disturbed, and their consciences.* This is my *Popery per partes*. For warrant whereof, I bring my witnesse and authority, the *Injunction, Direction*, and *Practice* of the Church, and of *Bishops* accordingly in the Church: If I have misalleaged, falsified, or else misapplyed my *Authors* and *Authority*, why am I not taxed for that, and charged with it? If I cyte them truely and faithfully, but they have erred into *Popery*, speake it out my good Brethren, that they to whom it appertaineth may stand up according, as I hope they will, as I am sure they should, to maintaine, according to their duety and places, that which their Mother, *Holy Church*, hath commanded in that sort and case to be observed. What that is, let Bishop MORTON speak, and Bishop USHER deliver: no *Papists*, I know; and I thinke none in your opinion. The Bishop of LYCHFIELD in his *Appeale*, *Lib.* II. *cap.* 14. saith thus. *It is not questioned between us, whether it be convenient for a man burthened with sin, to lay open his conscience in private unto the Minister of* GOD, *and to seeke at his hands, both*

counſell of inſtruction, and the comforts of GODS *pardon: But whether there be, as from* CHRISTS *inſtitution, ſuch an abſolute neceſsity of this private Confeſsion, both for all ſorts of men, and for every particular ſinne knowne, and ordinary tranſgreſsion, ſo, as that without it there can be no remiſsion or pardon to be hoped for from* GOD. And hereupon he reduceth the Differences betwixt *Papiſts* and *Proteſtants* unto two heads. 1. the *Neceſsity*: 2. the *Poſsibilitie*. *The* PAPISTS *impoſe a Neceſsity of Confeſsion* abſolutè, de jure divino, *of all ſinnes, with all circumſtances: which is a tyrannie, and impoſsible, and a torture to the conſcience. The* PROTESTANTS *doe acknowledge*, ſaith he, *the uſe of private Confeſsion, but with a double limitation and reſtraint: the firſt is the foreſaid freedome of conſcience; the ſecond, the poſsibility of performance.* And to this end and purpoſe he reciteth out of BELLARMINE CALVIN'S judgement, thus. *Admittit etiam* CALVINUS *privatam Confeſsionem coram Paſtore, quando quis ita angitur et afflictatur Peccatorum ſenſu, ut ſe explicare, niſi alieno adjutorio, nequeat: ſed addit moderationem, ut libera ſit; nec ab omnibus exigatur, nec neceſsariò de omnibus.* The Councell of TRENT, that *Popiſh Cynoſura*, hath decreed *Auricular Confeſsion* to be of *Abſolute neceſsity*, from *Ordinance divine.* and ſo wee muſt take it, or incurre their *Anathema*, if wee care for it. The *Maſter of Sentences* ſaith, *Without*

it

it there is no way to heaven. In IV *dist.* 17. INNOCENTIUS III. denieth *Christian buriall unto the not confessed*, when they dye, *in Concil. Lateranensi.* C. XXI. HUGO, *de potestate Ecclesiæ*, is bold, hee saith, to speake it. *Whosoever commeth to Communion unconfessed, be hee never so repentant and sorry for his sinnes, doth, without doubt, receive to judgement.* More bold than wise in saying so, I wis: for it is oftentimes a matter of impossibility to doe it; ever impossible to doe it with particular enumeration of each sinne, and speciall circumstance in each sinne. Nor was it so rigidly practised of old, as appeareth by LYRA in XVI. XXI. of *Levit.* nor is there such necessity of absolute use, nor any such originall imposition. The learned Bishop of MEATH, setteth downe, in his *Answer* unto the *Iesuites challenge*, the state of *Confession* in the doctrine of OUR *Church* thus. *Wee tell him againe, that by the* PUBLIKE ORDER *prescribed in our Church before the administration of the* HOLY COMMUNION, *the Minister likewise doth exhort the people, that if there bee any of them, which cannot quiet his owne conscience, but requireth further comfort or counsell, he should come to him, or some other discreet and learned Minister of* GODS *word, and open his griefe, that hee may receive such ghostly counsell, advice, and comfort, as his conscience may be relieved; and that by the ministery of* GODS *word hee may receive comfort, and the benefite*

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of ABSOLUTION, *to the quieting of his conscience. whereby it appeareth* (saith that learned Bishop) *that the exhorting of the people to* CONFESSE *their sinnes unto their* GHOSTLY FATHERS, *maketh no such wall of separation betwixt the* ANCIENNT *Doctors and* US. And againe, *Be it therefore knowne unto him, that no kinde of Confession, eyther publike or private, is disallowed by us, that is any way requisite for the due execution of the ancient power of the keyes, which* CHRIST *bestowed upon his Church. The thing which wee reject, is, that new pick-lock of sacramentall Confession obtruded upon mens consciences, as a matter necessary to salvation.* So that setting these late *Romish* aberrations aside, which M. MOUNTAGU also hath excepted, In HIS opinion, as well as in M. MOUNTAGU'S, we may, as wee doe, *advise* and *urge* the *use* thereof. And lest this phrase should bee excepted against, *Urging* doth not ever imploy *constraint* or *imperium*; it reflecteth as often upon *argument*, *perswasion*, and *inducement*. Therefore, you that are *Informers* against the Church and me, remember to bee more temperate hereafter, at least for some mens sakes, whom you dare not, cannot, will not censure for *Popish errors*, as you doe M. MOUNTAGU.

CHAP.

CHAP. XXXIII.

Touching the Sacrament *of* ORDERS.

The new religion full of exceptions, though but against *words* onely. *Ordination* acknowledged to be a *Sacrament* by M. CALVIN himselfe. A Sacrament in *lato sensu*. What our Church meaneth in saying there are but two *Sacraments*.

INFORMER.

WHereas his *Adversary chargeth* our Church *to maintain, that no interior grace is given by imposition of hands in the* Sacrament *of* holy Orders, *and that this our opinion is contrary to expresse words of* our owne Bibles: *hee taketh no exception to him for calling it*, The SACRAMENT of holy Orders.

MOUN-

MOUNTAGU.

THis is no poſitive but negative *Popery*, a ſinne not of commiſſion but omiſſion. *Not to take exception*, no *Peccadillo*, but a capitall crime with *Puritanicall* quick-ſilver Spirits, whoſe ſervice unto GOD is performed by *taking exception* againſt all things that ſute not with their fancy. Elſe, what maketh it ſo hainous an offence with them, *to take no exception* at a terme, or a word? We brabble not for *words*; our difference is for, and about *things*. Contentions may be multiplied beyond all degrees of bounds, moderation or meaſure, and that in things needleſſe, and to no purpoſe oftentimes. You foment this humor more than you need, or ſhall have thank for, of the PRINCE OF PEACE, that call us out ſtill unto direct Conteſtation, and cenſure us for *Papiſts*, becauſe wee are not ſo contentious nor brabbling as you would have us. For heer, what need you quarrell the not excepting againſt the terme *Sacrament*? It was not propoſed whether *Ordination* were a *ſacrament* or not; but whether in that which they call the *Sacrament* of *holy Orders*, and the Church of *England*, at leaſt, *holy Orders*, any *interior Grace were given by impoſition of hands*. Iuſt as not long ſince you ſought a knot in a ruſh for uſing the like phraſe of *ſacrament of the Altar*:

So

So, if being to ſay ſomewhat againſt *Tranſubſtantiation*, I doe not quarrell the *word*, I am a *Papiſt*, though I diſpute never ſo earneſtly againſt the *thing*. See how apt and diſpoſed men are, that love faction and diviſion, to take hold and faſten upon any thing to maintaine it.

But I can otherwiſe excuſe my ſelfe, and I beleeve ſhall not finde them in the *excepting* humor for it. Know then, *Sir Informers*, I durſt not *except againſt the phraſe*, for feare of drawing more fiſts about my eares than my owne, *viz.* of all YOUR DIVINES (and they are πλείονες) whom you call CALVINISTS. For have you not read it? or doe you not remember it, what BELLARMIN hath ſaid, that CALVIN admitteth *Ordination* for a *Sacrament*? And BELLARMINE doth not belie CALVIN; for he doth ſo indeed. Theſe are his words, *lib.* IV. *ca.* 19. *ſect.* 31. *Supereſt* Impoſitio manuum: *quam ut in veris legitimiſq; ordinationibus* Sacramentum *eſſe concedo, ita nego locum habere in hâc fabulâ, &c.* How that is, and in what ſort, he expreſſeth himſelf, *lib.* IV. *cap.* 14. *ſect.* 20. *Nam* impoſitionem manuum *quâ Eccleſiæ Miniſtri in ſuum munus initiantur, ut non invitus patior vocari* Sacramentum, *ita inter* ordinaria Sacramenta *non numero*. He admitteth it a *Sacrament*, but not an *ordinarie Sacrament*. No *Papiſt* living, I think, will ſay or deſire more. It is not for *all*, but for *ſome*. Which Saying of his is ſemblably expreſſed

in that ſhort, ſmall, but perfect *Catechiſme* in our *Communion-Book*: where the Queſtion being asked, *How many* SACRAMENTS *are there?* the Anſwer is made, TWO *onely as generally neceſſary unto ſalvation*; not excluding others from that name and deſignation, though from the prerogative and degree. For, touching *ſacramentall unction*, it is obſerved out of M. HOOKER, that in the Writings of the *ancient Fathers*, all *Articles* peculiar unto Chriſtian faith, all *Duties* of Religion contayning that which ſenſe or naturall reaſon cannot of it ſelfe diſcerne, are commonly called *Sacraments*. And this is not denied by B. MORTON. *For if we ſhould ſpeak of* improper *Sacraments*, ſaith hee, *which are mentioned by the ancient Fathers, our Adverſarie would not deny, that not onely* ſeven, *but* ſeventy times ſeven *Sacraments might bee named.* Therefore for the Church of *England*'s ſake, be good to Maſter MOUNTAGU in this ſinne of omiſſion; and unto the Church of *England*, for the *ancient Fathers* ſakes; unto them and unto all, for B. MORTON's and M. CALVIN's ſake, who is the Father of *your Divines* called *Calviniſts*; who for *Orders* (will you ſuffer them to bee called *holy?*) goeth as farre as may be, both for force, and for forme of adminiſtration: as if *Ordination* did, in his opinion, conſiſt in relation unto ſome ſuch *gift* or *grace ſupernaturall*, as onely GOD can beſtowe; being the

Pag. 339.

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powerfull meanes of GOD, though in different degrees, unto eternall life. It followeth.

CHAP. XXXIV.

Information againſt the *Church-Book of Ordination*; which acknowledgeth the giving and receiving of the HOLY GHOST in *ſacred Orders*: ſo that *Prieſts* have that *interior grace* and *power* conferred upon them for the diſpenſation of divine myſteries, which *others* have not.

INFORMERS.

BUT *denieth* our Church *to hold any ſuch opinion. Theſe are his words*: This indeed is contrary to expreſſe words of our Bible, and therefore directly contrary to our opinion, doctrine, and practice. CHAP. XXXVIII. *fol.* 269.

MOUNTAGU.

COunterfeiting at length will be dismasked; and Hypocrisie appear in the true comportment. For heer, *Sorex suo se indicio.* The Ape discovers himselfe to bee so, by cracking of nutts: so doe these men; who, what, and what *Side* they are of; *Puritans* in Faction, and engrayned in their affection that way, howsoever pretending *conformity* by *subscription.* For what is that, trowe ye, that M. MOUNTAGU denieth *our Church* to hold? which these *Informers* and their Abbetters hold not? which they deny? which in their opinion is *Popery?* The *Gaggers* imputation upon *us* and *our Church*, was, that *in the doctrine of the Church of* England, *no interior Grace is given by imposition of hands in the Sacrament of holy Orders;* In effect, that when it is formally and solemnly said, RECEIVE THE HOLY GHOST, this is but idle, and without effect. This imputation M. MOUNTAGU denieth to be true and just, and affirmeth, that in the *resolution* and *doctrine* of *the Church* of ENGLAND, *by imposition of hands, internall Grace is conferred.* Now this these good *Informers* have presented to be a *Popish* error, namely, the *publike* and by *Parliament* established and authorised *doctrine* of *our Church.* So said their grand *Patriarches* and *Fathers* before them; the

the *Puritan Vndertakers*, and *Complayners* unto *Parliament* alſo, againſt the *doctrine* and *diſcipline* of the CHURCH. *Papiſticus quidam ritus* are their owne words, *ſtultè quidem ab illis, & ſine ullo Scripturæ fundamento inſtitutus, & à diſciplinæ noſtræ authoribus, pace illorum dixerim, non magno primum judicio acceptus, minore adhuc in Eccleſiâ noſtrâ retinetur. Eccleſ. diſcipli. pag.* 53. They ſay, *Wee cannot give the* HOLY GHOST, and therefore *we doe fooliſhly to bid men* RECEIVE *it*. And yet theſe men, that are of the *Clergy*, M. YATES and M. WARD, have ſubſcribed, I hope, *That interior Grace is given*, that is, *the* HOLY GHOST *is given in Ordination*; who preſent M. MOUNTAGU as a *Papiſt* for ſaying ſo. How can theſe *Prieſts* anſwer the one Act, or the other? When they entred into *Prieſthood*, their profeſsion was then amongſt other things acknowledged and ſubſcribed, that *the book of ordering of Biſhops, Prieſts, and Deacons, contayneth nothing contrary unto the Word of* GOD: and yet now it contayneth. For this is expreſſely contayned there, which Mr MOUNTAGU amongſt other points of *Popery* delivereth, *That interior Grace*, that is, *the* HOLY GHOST, *is conferred in* HOLY ORDERS; and that this is the opinion, doctrine, and practice of the Church of *England*. I may and do conclude with the VIII *Canon* againſt them; leaving the execution, which I hope will not be neglected, unto *Au-*

thority. The *Canon* is, *whosoever ſhall hereafter affirme or teach, that the forme and maner of making and conſecrating Biſhops, Prieſts, and Deacons, contayneth any thing in it contrary to the Word of* GOD, *let him be excommunicate* IPSO FACTO. Theſe men have affirmed it in moſt publick maner: for *Popery* is *contrary to the Word of* GOD; and they have imputed *Popery* to me, for ſaying as I and they have ſubſcribed. I referre it to *Them* unto whom it belongeth, whether they ſtand not therefore *excommunicate*; *not to be reſtored untill they repent, and publickly revoke ſuch their wicked Errors*: the Cenſure of the *Canon*. But I proceed from *Ordination* to *Execution* of *Prieſthood*: from the *Originall* denied, unto the *Miniſteriall* part rejected alſo by them; and ſo I ſhall have done with them.

CHAP. XXXV.

Touching power of Prieſthood *to forgive Sinnes.*

Prieſts have power to *forgive ſinnes*, not *originally*, but *miniſterially*. The doctrine of the *Ordination* and

and *Communion Book* for publick and private *Abſolution*. The *Informers* to loſe the profits of their livings, and to be *impriſond without bayle*, for declaring againſt it.

INFORMERS.

THis is the doctrine, *ſaith hee*, of our Communion-Book, and the practice of our Church accordingly, that Prieſts have power not only to pronounce, but to give Remiſsion of ſinnes. CHAP. XI. *Pag.* 78. 79.

MOUNTAGU.

FIRST be pleaſed, whoſoever ſhalt view or reade this *Apologie*, to take the true ſtate and *Tenent* in the point informed againſt by theſe *Promoters*. It was impoſed by the *Gagger*, as a doctrine authoriſed in our Church, *None but* GOD *can forgive ſinnes, or retaine them.* It was anſwered by me, that in ſome ſenſe it was true, *None elſe can doe it*, viz. *by authority* and *right originall*, becauſe all ſinne is properly committed againſt GOD; *Tibi*

Tibi ſoli peccavi : and that in ſome ſenſe alſo it was not true. For *by delegation others alſo might doe it miniſterially.* GOD doth forgive them by the miniſtery of men. The *Prieſt*, to doe this, hath *power* conferred upon him by GOD in as ample ſort as he or any man can receive it. And that this was indeed *the doctrine of our Church*, I proved by the witneſſe of an enemy, and therefore the ſtronger; producing the verdict of a *Papiſt*, who confeſſeth, that *Proteſtants* hold, that *Prieſts* have *power*, not only to *pronounce*, but to *give remiſsion of ſinnes. Which ſeemeth to bee the doctrine of the* COMMUNION BOOKE *in the* viſitation of the ſick. *where the* PRIEST *ſaith*, AND BY HIS AUTHORITY COMMITTED UNTO MEE, I ABSOLVE THEE FROM ALL THY SINNES. This is my relation hitherto, of what I finde. So that heer is committed *crimen falſi* by theſe *Informers*. I relate what one of that Side ſaith; I ſay it not my ſelfe, but only recognize the truth of his relation, which I could not deny. For in the *viſitation of the ſick*, in the *Communion-Booke*, the *doctrine* and *practice* is as hee relateth it. So that were it not juſtifiable which is heere reported, theſe honeſt, faithfull *Brethren* had put a trick upon mee, namely, an Aſſertion for a bare Relation; as if I had juſtified what I doe but report. But it is juſtifiable: it is the *doctrine* and *practice* of the *Church* of *England.*

land. The Bishop of *Meath* was of that opinion, *Pag.* 109 against a *Jesuites challenge*; HE *hath done us open wrong in charging us to deny, that* PRIESTS HAVE POWER TO FORGIVE SINS. And hee giveth a reason irrefragable, *Whereas the very formall words which our Church requireth to be used in the Ordination of a Minister, are these*: WHOSE SINNES THOU DOST FORGIVE, THEY ARE FORGIVEN; AND WHOSE SINNES THOU DOST RETAINE, THEY ARE RETAINED. The execution of which authority accordingly is put in practice in the *Visitation of the sick*. And no man can say more, or come more fully home unto *Popery* in this point than Bishop MORTON in his *Appeale, Pag.* 270. *And indeed the* POWER OF ABSOLUTION, *whether it be* GENERALL *or* PARTICULAR, *whether in* PUBLIKE *or in* PRIVATE, *it is professed in* OUR CHURCH; *where both in our* PUBLIKE SERVICE *is proclaimed Pardon and Absolution upon all penitents; and a* PRIVATE *applying of* PARTICULAR ABSOLUTION *unto Penitents by the office of the* MINISTER. *And greater power than this, no man hath received from* GOD. In as much then as these *Informers* declare and speake against some part of the *Communion-Booke*, in *the Visitation of the sick*, for *Absolution in remission of sinnes*; and that they stand convicted thereof *per evidentiam facti*, by *statute of* 1. *of Eli-*

zab. they are to loose the profits of all their ſpirituall promotions and benefices for one yeare, unto the KING; *and without baile or maineprise, to ſuffer impriſonment for halfe a yeare.* If they are not *beneficed*, their indurance is the longer: the *puniſhment* allotted, is *one whole yeares impriſonment.* which if were not amiſſe, that *authority* would deſervedly inflict upon them, to teach them better manners hereafter, than to call that a point of *Popery*, which is apparant, and confeſſed to be the expreſſe and avowed *doctrine* and *diſcipline* of the *Church*, confirmed for performance by *Act of Parliament.* I leave the cenſure of their deſerts unto *Authoritie*, whom it toucheth; and proceede to the next *Information* upon the ſame point, though with ſome addition.

CHAP. XXXVI.

Prieſts onely, and none *other*, have commiſsion from CHRIST to forgive ſinnes. The extravagancies of *Puritans* and *Papiſts* both in this point.

IN-

INFORMERS.

AND *a little after*; It is confeſſed that all Prieſts, and none but Prieſts, have power to forgive ſinnes. CHAP. XII. *Pag.* 83.

MOUNTAGU.

AND is it not ſo *confeſſed*, when by *publike* warrant in *Ordination*, that *power* is given unto all *Prieſts* to do ſo, in thoſe ſolemne words of *Ordination*, WHOSE SINS YOU FORGIVE, THEY ARE FORGIVEN; and unto *none but Prieſts*, becauſe *none* have elſe ſuch *Ordination*? If this bee not *confeſſed*, I will put my ſelfe to you to ſchoole, to learne and to know what is *confeſſed*. The fact is apparant, you cannot ſay nay: happely you will, nay certainly you do queſtion, *Quo jure, quàm rectè* it is *confeſſed*? The truth is, you cannot deny the thing. But with you *Puritans*, this *doctrine* and *practice* of the *Church*, is held to be *Popery*. And heer you inferre neceſſarily, that *Prieſts* have no more *power* to doe this, than *Lay-men* have. For what elſe can you mean by, *And none but Prieſts*, but eyther, that neyther *one* nor *other* have that *power*; or elſe, that *one*

as much and as great as *other?* To which you incline, I cannot ſay aſſuredly. No great difference: for both are exact *Puritaniſme:* you caſt *Confeſsion* upon both one and other. Any *Lay-man* may heare it as well as a *Prieſt:* and therefore it is probable, you will not be very preciſe for *Abſolution,* to conferre it on a *Lay-man,* as well as on a *Prieſt.* So the *power of the keyes* are to both alike in equall aſsiſe. But Sirs, *Abſolution* is a part of that *Prieſtly power,* which could not bee given by Men or Angells, but only and immediately by *Almighty* GOD himſelfe; a part of that *paramount power* which the GOD of glory hath inveſted mortall men withall. In which reſpect, and not otherwiſe, as ſome claime, it hath beene ſaid, *The head of the* EMPEROR *hath been ſubjected unto the* PRIESTS *hands.* In which regard, no earthly power is of equall valew and aſsiſe unto it: as not onely the ANCIENTS (you ſhall have a catalogue of them if you deſire it) but Biſhop MORTON confeſſeth. None can arrogate this *power* and *authority* unto himſelfe; none can bee inveſted with it, but by *commiſsion. Prieſts* onely have this *commiſsion* from CHRIST; unto whom hee ſaid, *As my Father ſent mee, ſo ſend I you;* and, *Receive you the holy Ghoſt: whoſe ſinnes you remit they are remitted,* &c. This *commiſsion,* (as they may doe any,) thoſe that have it under ſeale

in

in good warrant, may abuſe. And ſo they have done in the Church of *Rome*: but that *abuſe* doth not evacuate the *commiſsion*; not in the Exceeders and Tranſgreſſers, much leſſe in them that exceed not. They have abuſed it: for ſaith one, *Sacerdos utitur ipſiſsimâ* CHSISTI *poteſtate in remittendis peccatis.* it is BULLENGER in *Diatribis, Pag.* 267. that is, *Primaria, authoritativa*, if it be *ipſiſsima*; not *ſecundaria, & delegata.* For our late Maſters in the Church of *Rome* doe faſten the efficacie of *Forgiving ſinnes*, unto the *externall word* pronounced by the *Prieſt.* For ſaith SUAREZ, *Sacraments have a* PHYSICALL *efficacity in conferring Grace, as* CHRIST'S *humanity had in working miracles.* To.3.d.2.§2. And therefore no marvaile if they abate *Contrition*, by acquiring onely as ſufficient and enough, a kinde of *overly deſire* to ſerve GOD anew: ſuch as the *Schoolemen* call *velleity*; no full reſolved purpoſe, no matter for it; no deep ſorrow or *contrition.* And therefore are they ſo facile in *Abſolution*, ſo eaſie and often childiſh in *Satisfaction.*

We profeſſe and beleeve, that *none can forgive ſinnes but* GOD, by expiating, wiping out, blotting away, and purging. That no man can forgive them *abſolutely, authoritatively*, by *primer* and *originall Power.* That *Prieſts* have *delegated power* from GOD to reconcile unto him, by preparing of them by the Word and

Sacraments to repentance, to bee capable of *Forgiveneſſe*; firſt to chafe and prepare the waxe to receive the *Seale*; then as *Officers* to *ſet* to that *Seale*, to *pronounce* them *abſolved* in the *name of* CHRIST, and *actually to abſolve* them, ſo farre as *Miniſteriall Power* can extend, *qui non ponunt obicem* by unbeliefe or irrepentance. The phraſe of the *Ancients*, and even of the elder *Roman* Schooles, was this, and no otherwiſe. *Sacerdos abſolvendo confitentem pronunciat abſolutum, non remittit peccatum.* And againe, *Sacerdotes dimittunt, oſtendendo & manifeſtando. Habent ſe, ad modum demonſtrantis, non directè, ſed diſpoſitivè.* And that becauſe, *Ea adhibent per quæ* DEUS *dimittit peccata, & dat gratiam.* To conclude; the *Maſter of their Sentences*, their *ancient Ritualls*, their *formall words* of *Abſolution*, taught them better doctrine than now they teach. *Aliter* DEUS *ſolvit vel ligat, aliter Eccleſia. Ipſe enim per ſe tantum dimittit peccatum, quia animam mundat à maculâ interiori, & à debito mortis æternæ ſolvit. Non autem hoc Sacerdotibus conceſsit, quibus tamen tribuit ſolvendi & ligandi, id eſt, oſtendendi homines ligatos vel ſolutos, poteſtatem. Vnde* DOMINUS *leproſum ſanitati prius per ſe reſtituit, deinde miſit ad Sacerdotes, quorum judicio oſtenderetur ſolutus.* Setting ſome rigorous *Puritans* aſide, that like no Religion but one of their owne making, and yet in all pro-

probability would not hold that long, I think there are few *Calviniſts*, as you call *your Divines*, that will wrench at this. So that it muſt unavoideably be one of theſe two, The good men either know not the *Tenet* of their owne *Doctors* and *Divines* of the more temperate ſort, and that alſo eſtabliſhed in the *Church* of *England*; or covertly miſlike the one and other: but daring not doe it openly, and give the whole *Church* the affront ſo palpably with a brazen forehead, they undertake it by traducing M. MOUNTAGU for a PAPIST, whom they knowe to be no PURITAN. thus wounding their *Mother* through their *Brothers* ſides.

CHAP. XXXVII.

THE CONCLUSION.

The iſſue of YATES and his FELLOW-*Informers* fond Accuſations. Other flying reports and defamations neglected. The *Author's*

thor's humble ſubmiſsion unto the *Church of England*, and to His *moſt ſacred* Maiestie.

THus farre theſe *Zealous Ones* have uncharitably *informed*; and have made a great noiſe, and hubbub in the Church and State, of *Errors*, *Dangerous Errors*, God knoweth how farre, or wherein; *Arminianiſme*, *Popery*, *taught* and *delivered* by M. Mountagu. Much *ſuſpected*, nothing yet *proved*. Great clamors and outcries of I know not what, or wherefore: as if Annibal were *ad Portas*, and *Popery* ready to be reſtated in *Church* and *Common-wealth*. So the Beacons are fired by certaine franticke fellowes that are frighted with Pannick feares, and by them the neighbouring countries are diſturbed without cauſe. A field of Thiſtles ſeemed once a battell of Pikes, unto ſome Diſcoverers of the Duke of *Burgundy*. You can apply what I exemplifie. I goe no farther, but leave you to your ſelves; and if it bee poſsible, unto more charitable conceits of thoſe that deſerve no other imputation but, They are no Puritans: which God in goodneskeep out of this *Church* and *State*, as dangerous as *Popery*, for any thing I am able to diſcerne: the onely difference being,

being, POPERY is for *Tyranny*, PURITANISME for *Anarchy*: POPERIE is originall of *Superſtition*; PURITANISME, the high-way unto *Prophaneneſſe*; both alike enemies unto Piety.

Other *Accuſations* there are that walk in corners, and fly abroad by Owle-light, as Bats or Beetles do, νυκτοφοβοῦντες. Nor would I have regarded thoſe idle ARTICLERS, thoſe that in their *Informations* have carried themſelves ſo magiſterially, upon Ignorance and Malice one way, but Preſumption and Opinion of their owne knowledge another way, being but ἀβδηρολόγοι, as TATIANUS would call them; but that they profeſſed themſelves publike *Promoters*, and exhibited *Informations*, *ut de rerum ſummâ*. It was my part and duty, not to neglect my owne innocencie, but to diſcover and lay open their predominant frenſies to view in ſome part, and ignorant ſtupidity in common Tenents.

THEM, MY SELFE; whatſoever I have ſaid, or done, or ſhall heereafter doe any way; *Libens*, *merito*, *more Majorum*, now and ever I have, I doe, I will referre and ſubmit, and in moſt lowly, devoted, humble ſort, proſtrate upon bended knees, unto this CHURCH of *England*, and the true DEFENDER thereof, his MOST SACRED MAIESTIE; humbly craving that *Royall* Protection

AN APPEALE, &c.
which sometime WILLAM OCKAM did
of LEWES of *Baviere* the *Emperor*, DO-
MINE IMPERATOR, DEFENDE
ME GLADIO, ET EGO
TE DEFENDAM
CALAMO.

FINIS.

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